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POETRY.

For the Churchman.

TO HELEN.

Sister, canst thou tell me where
Angel-spirits ever bear
Through the bright and starry air—

Happy beings who like you,
Glowing scenes left just in view,
Pencil-sketched in Fancy's hue ?

Hast thou found where anthems roll,
Brought within thy young control,
Purer draughts from Heaven's bowl ;—

Than along life's coming scene,
Flowering gardens intervene,
Fancy-deckt with sunny sheen ?

Pale and sick when pining here,
Silent gushed the parent's tear,
Whisper'd angels in thine ear ?

Brightly then thy playmates' smile,
Like the sailor's beacon-isle,
Beckoned thee to wait awhile.

And when in thy waking dream,
They to thee did playful seem,
Culling flowers by every stream ;—

And the merry laugh rung out,
Cheering woodland all about,
With their simple happy shout !—

And affection deeply wrung,
Clinging ties around thee hung,
While those voices sweetly sung ;—

Charming thee to happy earth ;
Where, from at thy infant-birth,
All with thee was joy and mirth !—

When such visions flitting near,
Brought thee smiles without a tear,
Brightening through each flying year ;

Must there not have angels bright,
Come from out the realms of light
To direct thy wandering sight ?

Oh, there are around thee now,
Who upon thy youthful brow
Saw the cross, and heard thee vow !

Well, I ween, a friendly hand,
Winged from that celestial band,
Waving slow the magic wand,—

Dropt the veil ; thy vision then
Burst the bounds of mortal ken,
For these scenes sighed not again.

E'er before thou wouldst have sped,
That bright hour's too slowly tread,
Which should ease thy painful bed—

Letting thee that childhood fleet,
Hence again with roses greet
Ever-dipt in fragrance sweet.

But as shades, when morning light
Chases up retreating night,
So the sands sped on their flight,—

Till thy spirit deep entranced
Over beauties quickly glanced,
That our fancy ne'er enhanced.

And as birds unused to rest
Beat the bars with wounded crest,
Till the blood doth tinge the breast ;

She in prison struggled still,
Till low gurgling cries did fill
Every bosom with a thrill.

Oh thou wert as morning dew,
Sparkling with a silvery hue
Ere the wild winds o'er it blew !

With that dew as quickly gone,
Ere the morning's glorious dawn,
Through the storm-rent heaven is drawn !

D. W.

Newark, N. J.

COMMUNICATIONS.

For the Churchman.

THE REAPERS.

(*Concluded.*)

The party encountered at the present time, or rather during my noon-day stroll through this rural part of Berks, were quite as pleasing objects to contemplate, or listen to, as the German choir in the American forest. They were certainly more diversified and numerous; moreover, they sang in my mother tongue, and uttered no alien strains. It was, in truth, the consecrated music of the temple, endeared by a thousand time-honored remembrances. And it fell upon my ear like the tender notes of a mother's voice, when she murmurs her tuneful cadences to a querulous or weary child. A flood of involuntary thought rose with every liquid bar, that quivered amongst the leafy branches of this rustic chapel. The performers sang in unison, as if accustomed to practise together; for the several parts of a difficult anthem of Jackson's, was sustained and executed with an exactness of time, and correct understanding of the spirit of that fine composer of Church music, not less pleasing than unexpected. There was an instrument or two heard amongst them occasionally; but they did not predominate, and appeared to be merely used to keep the voices in tune. This choir was composed of men, and a few boys,—who sang the treble,—of very reputable exterior, and decorous deportment. The reapers, men, women, boys, and girls, were grouped around them in their rural costume, with glowing countenances—both joyous and expressive. When any complicated piece of music was performed, they were generally silent and attentive listeners: but when a hymn or chant was sung, with which they were familiar, the whole company appeared to unite their voices with one consent, and thus made the concert general. In this manner did these field-laborers perform their noontide hymn. Their simple repast was enlivened and hallowed by the strains of Church harmony.

The reader most probably remembers a country scene, which Goldsmith has painted in his "Vicar of Wakefield." It is that pleasant passage in the life of the good monogamist, when himself and family dined in the new-mown fields, with the cloth spread upon the tedded hay. The little party were delighted with the music of two blackbirds, answering each other from the opposite hedges, and even the familiar red-breast came in for his share of pleasure and refreshment; for he was fed with crumbs from the hand of Dr. Primrose and his unsophisticated family. No one can contemplate that sweet and rural picture without pleasure; for it is a picture of contentment and tranquillity belonging to a golden age, which "the superior airs of wisdom" have irreverently cast in the shade. Beautiful, however, as Goldsmith's delineation certainly is, I thought the scene before me not less worthy of being remembered, as an incident in a traveller's pathway. Upon inquiry, I discovered that the choir which had afforded me this unexpected pleasure, and had been instrumental, most probably, in drawing out the musical talent of the reapers, were industrious trades-people. Although but amateurs, they were thorough musicians; cultivating it from a pure love of sacred music. They were journeying homeward, having just concluded an engagement, of no mercenary character, in an adjoining county. These village choirs, I was informed, were not at all rare in certain parts of England.* They are in the habit of volunteering their aid for charitable and beneficent purposes, and are consequently esteemed and respected, alike for their skill and generous impulses. High praise has frequently been awarded them for the spirit with which they have volunteered their services, whilst their musical knowledge has been commented upon repeatedly, by competent judges. And here they seemed to infuse that reviving tone of social and Christian contentment, amongst this picturesque cluster of reapers, which Wordsworth so well describes:—

> "What though our burden be not light,
> We need not toil from morn till night;
> The respite of the mid-day hour,
> Is in the thankful creature's power.
>
> Blest are the moments, doubly blest,
> That, drawn from this one hour of rest,
> Are with a ready heart bestow'd
> Upon the service of our God."

The harvest-moon gave quite a new character to the landscape, as I renewed my walk through the corn fields and rural lanes at twilight. It arose almost immediately after sunset. The enchanting loveliness which this luminary sheds over a country landscape, by flooding it with light—soft and holy, as the halo which imagination associates with the brow of saint and martyr—was apparent, before the conclusion of my ramble. Its indescribable beauty at this season of the year was not only gladsome—it was impressive. Few persons who have watched the rising of the harvest-moon, but have thought so. And they have expressed their sentiments most eloquently, who have studied the sublime diorama of nature most attentively, and in the spirit of religious meditation. Hence the elevating character of the poetry of the "Excursion" and "The Seasons." Wordsworth beholds everything, indeed, in creation, animate and inanimate, with a Christian eye; and Thomson concludes his delightful book of imagery, with a sublime hymn. I surveyed the scene before me long, and undisturbed, but not in entire silence, or solitude. A stray reaper, or gleaner, would occasionally cross my path, decked with an armful of wheat-sheaves, or a bunch of field-flowers. They would be met by others from the corn-fields, with their little gatherings, when much conversation would ensue concerning the next day's campaign, or some incident connected with the one just ended. These little parties finally dissolved, after exchanging a temporary adieu with each other, coupled with promises to meet at a trysting-place some little time hence, to celebrate their harvest-home. As they disappeared amongst the shadows of evening, in the direction of a cluster of cottages, where the lights twinkled from sundry trim-dressed—that is to say, with eglantine and honeysuckle—casements, I thought I could distinguish the air of one of the sacred melodies heard at noon. Whether this was real or imaginary, I know not. Nevertheless, the music blended harmoniously with the notes of the curfew, or evening-bell—but recently chimed out—which had not yet died away from my mind, but was floating in it like some dim dream of the past. The old Gothic church, with its neighboring grove of ancient yew trees, its grass-grown hillocks, and silent inhabitants, formed a prominent object in the distance, and assisted in giving a pensive, but not melancholy interest to the imagery of this fair moonlight night. For how imperceptibly do the thoughts of our final rest seem analogous, or connected with the nightly repose of the weary reaper? His homeward path to his cheerful cottage, is a faint resemblance to the effulgent way-side journey of the Christian toward his destined goal. And that hallowed thought, and hallowed hope, invests and consecrates the most ordinary scene in life with some portion of the golden light which constantly gleams upon his pathway. So, also, we may be permitted humbly to think of heaven, as we gaze at the blue firmament, and the wandering cloud, even through a cathedral window; whilst the solemn organ peals its triumphant notes amongst the Gothic aisles. This fair world does not seem less beautiful at such moments, but rather in its true colors—secondary and evanescent;—compared with that unseen world and home, which is to be our final resting-place. The loveliest object in nature may, also, be viewed profitably, through this tranquil and happy medium: and there is no harmonious voluntary that has power to soothe a perturbed mind half as readily as a glimpse of rural scenery studied and enjoyed with a devout and quiet spirit. So speaks a true poet:—

> Thou shouldst stand
> Ofttimes amid thy dwelling place, with awe
> Stronger than love, even like a pious man
> Who in some great cathedral, while the chant
> Of hymns is in his soul, no more beholds
> The pillars rise august and beautiful,
> Nor the dim grandeur of the roof that hangs
> Far, far above his head, but only sees
> The opening heaven-gates, and the white-robed bands
> Of spirits prostrate in adoring praise.
>
> *Professor Wilson.*

My autumnal wanderings led me almost imperceptibly to the borders of Wiltshire. And my eyes dwelt upon festive rustics, and country scenery, in many a rural nook, until I came to the ancient town of Abingdon, situated at the junction of the Ock and the Thames. This place is said to have been a favorite haunt of the primitive Britons. Its name is characteristic of the early religious predilection of the Anglo-Saxons. It is a modern corruption of *Abban dun*, or *Abben-don*—"The town of the Abbey." This edifice was built by *Cissa*, the *West Saxon*, and was greatly renowned in days of yore. The religious inmates imparted peculiar sanctity to the neighborhood,* and this circumstance gave additional fame to a town neither inconsiderable nor unimportant long before the Saxon Heptarchy. The early chroniclers designate it as the old *Clovesho*—the famous gathering-place for solemn Meetings and great Councils of the Anglo-Saxons, prior to the Conquest of England by the Norman William. The original site of Abingdon Abbey, according to learned antiquarians, was upon a hill called Abendune, two miles distant from the present town. Cissa was governor of a considerable portion of Berks and Wilts, under Kentwin, king of the West Saxons. This ecclesiastical edifice was removed, a few years after its original foundation, to Adingdon, then called Swekisham, or Sensham. Ceadwell and Ina, kings of Wessex, endowed and enriched it. It had also other munificent benefactors. The Danes ruthlessly destroyed it in one of their sudden irruptions over the island. It is also affirmed by old writers, that King Alfred afterward sequestered the property of the brotherhood. The Abbey was rebuilt, however, by his grandson, Edred, and their former possessions restored to them. The admixture of the Norman with the Anglo-Saxon, or Early English style of Architecture, may be seen by the traveller of the present day at Adingdon, in the ancient church of St. Nicholas. Thus, my rural road-side loiterings, and historic digressions—if I may so term them—kept up a constant and disputed right within me for supremacy of thought and attention. Nature and antiquity seem, indeed, to be completely incorporated with the varied objects that greet the traveller's eye in the old world. It is difficult for him to say, sometimes, which interests him most—the poetry of nature, or the solemn associations and admonitions of history and antiquity. In this way I found myself frequently bewildered, or rather completely ingulfed, upon the borders of Wiltshire. I was occasionally tempted to sit down before some old ruin, and hold a colloquy with Father Time, instead of greeting a peasant in the fields, or a yeoman at the door of his cottage. My desire to catch a furtive glance at the rural-life of England had been gratified in a pleasant and familiar way by my contact with the reapers, as they gathered in the harvest grain in one of the most beautiful vales of Berkshire. There was a simple incident, but legitimate in its connection with the reapers, which struck me very forcibly during my departure from Adingdon, through the Vale of "White Horse," as it is called: it is a tract reputed to contain some of the most fertile land in England. A sick field-laborer had crept out of his cottage into a little coppice, by the aid of some of his friends, and sat with his back against an old oak tree, supported by wheat sheaves. He said, "he wished to look out upon the harvest field, and hear the merry voices of his companions among the corn, before God took him hence." "Yon meadows and the old village church standing hard by, on its little green knoll, are the first objects I remember, unless it was my kind mother's face," said the poor fellow with a deep sigh. He added: "and now I often think the sunlight has faded away from the earth when I am not in the fields to behold its splendor." This man, humble as he was, had evidently held converse with nature, and cherished her teachings with the reverence of a stanch pupil, or a docile child. He had, indeed, been educated in the same school with Clare, the Northampton peasant, and Bloomfield, the farmer's boy—the school of nature and observation. And what was this unquenchable love of green fields, sunlight, and the sounds proceeding from merry reapers; this nestling—in all probability for the last time—amongst corn-sheaves, by a Berkshire peasant, but a counterpart of the feelings of Collins the poet, when the hand of death was already upon him? We are told that the kind-hearted Warton "led him sometimes as far as his weak limbs would carry him along the furrow at the back of a moving plough, so that he inhaled the freshness of the new-turned earth; and he perceived a faint glow on his cheek, as the fragrance breathed upon him. Then he drew him by slow steps to the side banks, where the woodmen were felling the underwood; and sometimes opened the tangled spots where the primrose and violet were just peeping, for it was now towards the end of February. The first notice he took was of the woodmen's children, who were sporting about on the fresh-cut stocks, or gathering little bundles of rough fagots from the scattered fragments which the axe or bill dispersed. The rosy health and sportive gambols of these simple children of nature, made apparent impressions on his slumbering faculties."† It is a pleasant thought, that the clear depths of the soul oftentimes seem to grow still more lucid, as it approaches that "bourne from whence no traveller returns;" and that shapes of beauty mingle with every vision it then has of the sanctity of nature, and the golden light of heaven.

> "How blest is peace when born within the soul!"

My subsequent wanderings soon led me to contemplate other scenes than those furnished by the every-day life of the humble rustic. A few days only had elapsed since I had given a hasty look at an old town, not much inferior to Abingdon in interest: when lo! on raising my eyes in a southeastern direction, the same vision-like imbodyment of a lofty fortress—already introduced to the notice of the reader, at the commencement of this rambling sketch—appeared before me. In other words—Windsor Castle was again in sight. And my last halt during this pilgrimage, was destined to be at this feudal site; whereon the Normans exercised their military skill, by erecting a formidable structure, to illustrate and impress the Anglo-Saxons with proof of superior knowledge in the art of war. I had shaped my pilgrim-like progress towards Windsor, by following the meandering course of "hoary Thames," as the poet Gray designates his favorite river. This flowing-guide soon conducted me to the ancient town of Eton; and the Gothic pinnacles and towers of its antique college and chapel, suggested many interesting reminiscences of renowned scholars and Churchmen. The genius of William of Wykeham‡ seemed to linger here, associated with some quaint college rule: whilst the discipline of the first head master, William Wayneflete, Bishop of Winchester, did not appear to be obliterated, even by the lapse of centuries. A postern gate, mantled with luxuriant ivy, and communicating with the cloisters of this venerable edifice, revealed the beautiful play-ground of the boys. They were availing themselves of the latter privilege with a zest peculiar to college inmates. Here and there was one "more ambitious," perhaps, "than the rest," pursuing his studies under the shade of beautiful old trees, whose opening branches discovered the murmuring river, creeping contentedly through green meadows and osier-fringed banks. These scholastic haunts, so peaceful in appearance and interesting from association with the past, have frequently caused the student to deprecate the hour when he should be severed from his playmates and fellow students—when he should take final leave of these venerable quadrangles, old halls, and its religious-looking chapel; where he had offered up his devout orisons at "morn and dewy eve." Such, at least, is the testimony of more than one eminent man—eminent in subsequent years—on leaving the classic shades of Eton. For here many a distinguished personage—then a sprightly boy—felt that "sunshine of the breast," which he was not permitted to enjoy afterward, in his toiling career of ambition, or even in the final consummation of his most sanguine hopes and wishes. A poetical recapitulation, however, of the natural and irrepressible feelings engendered here, is furnished by Gray in his beautiful ode, "On a distant prospect of Eton College," and is familiar to every reader.

There is an approach to Windsor Castle from the north, by a flight of stone steps, which wind round the brow of the hill on which this majestic structure stands. They conduct you to the Great and Inner Cloisters, inhabited by the prebendaries attached to St. George's Chapel. And here I found myself shortly after leaving Eton. To mount this stony staircase through a postern gate, studded with iron bolts, until I came to a low vaulted passage, did not occupy, it is true, a great deal of time. But the ascent, partly beside subterranean looking vaults, leading into intricate nooks, known only to the initiated, served to perplex and delay my passage toward this upper region of renown and grandeur. Besides, I found myself continually arrested by the charms of this unique panorama, and pausing at every landing-place in my upper route. It was impossible not to halt and gaze down upon one of the sweetest scenes, probably, to be met with in England. There was old Windsor Forest, with its ancient oaks, and herd of deer trooping beneath their gnarled boughs—the antique town of Eton, slumbering in quiet sunshine—and beyond that, a wide spread landscape, all dappled over with groves and cottages. Truly that scene had an enchanted look about it, and my spirit seemed to be fairly carried away into fairy-land, whilst lingering upon the rich masses of wood, and each fair reach of meadow that encircled the winding Thames. I [illegible] at length within the cloistered recesses of this formidable pile. The mural monuments erected to the memory of several knights of Windsor, decorated the walls around me, whilst the pavement seemed as if it might possibly be the very same once trodden upon by the foot of Cardinal Wolsey himself. The highly decorated exterior of St. George's Chapel, filled up the intervening space between the cloisters and the blue sky of heaven. The crumbling portions of sculpture which ornament its ancient-looking walls, appeared doubly venerable and weather-stained, in contrast with a white cloud that seemed to hang precisely over one of its Gothic pinnacles. The morning service was just about commencing. The chiming-bells had ceased. The tones of the organ sounded through these echoing passages with a religious solemnity: and I hastened towards the sanctuary. The venerable grandeur of this costly chapel was soon disclosed as I entered its Gothic portals. The beautiful stone ceiling, supported by clustered pillars, and decorated with elaborate sculpture and tracery, revealed the hand of cunning workmen long since passed away. The painted window threw down its rich tints upon the altar, and lit up the silken banners of the knights suspended above their respective stalls. All these decorations seemed to give an historic and interesting character to the interior of this sumptuous edifice. A verger conducted me to a seat in one of the old oak stalls in the choir, rich with carving and elaborate emblazonry. The banners, swords, and helmets of an ancient order of knighthood were suspended over my head—the morning anthem was sung by the choir in a very masterly manner—the organ rolled its thunders upward, until the groined roof vibrated, and the gorgeous banners swayed to and fro—ay, the Queen of England's own standard floated just over my head: and her stall, distinguished by a canopy and curtain of purple velvet embroidered with gold, was also in view. I was, indeed, in a stately temple! Yet I know not how it happened, when in the midst of so much architectural beauty that the eye could find no fault—the ear greeted with the "mystery of sweet sounds," as if proceeding from some celestial choir—and surrounded by costly monuments erected by kings and princes—that my mind should revert to a simple rustic scene, witnessed in the fields, under "heaven's blue cope." But so it was. I heard a choral anthem, it is true, within a superb Gothic chapel. Notwithstanding its superior excellence, however, this majestic music melted imperceptibly away, as it were, into an airy echo. A strain of the sweetest melody had preceded it—that sacred symphony was the noonday hymn of the reapers.

D.

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* For some account of these itinerant performers of Church music in England, the reader is referred to an interesting article upon the subject by George Hogarth, which appeared in Mainzer's Musical Times, London.

* The privations and hardships endured by many of the Anglo-Saxon ecclesiastics long before any permanent shelter was provided for them, contributed, doubtless, in ancient times, to give certain localities a degree of superstitious veneration. There is a group of yew trees at Fountain's Abbey, (in Yorkshire,) historically interesting and curious from a circumstance of this kind. The reader will find the particulars recorded at length, in "Gilpin's Forest Scenery," vol. i. p. 280. London ed.

† Sir Egerton Bridges.

‡ This college was modelled after a plan matured by William of Wykeham: his statutes, or rules, being adopted by the founders almost entire.

For the Churchman.

REVIEW.

"THE PHILOSOPHY OF A FUTURE STATE. *By* THOMAS DICK, LL. D., *author of the Christian Philosopher, the Philosophy of Religion, &c. &c.*"

"The progress of Europe," says Guizot, "in literature and science as well as in civilization, until the sixteenth century, was essentially connected with theology." Des Cartes was the first who wholly separated science from theology; their course has been distinct ever since that period. Some time before, John Calvin had divided religion from Episcopacy. Of this twofold divorce, of science from religion and of religion from a divinely instituted government, we can hardly appreciate the evil consequences. But as Churchmen we can feel them. We see them most awfully in the godless literature of the day; in the self-complacency of science; in the feeble and uninfluential character of the common religion. And most of all do we view those evils that we have stated showing themselves in the tone and spirit of the common theology. In the case of the certain and broad articles of natural religion, it is shown only as poverty and barrenness of conception: But when our theologians, who are in the spirit of the age, come to treat of the invisible things of God, of the mysteries of religion; then we say that their tone and manner, their very method of reasoning and illustration, are shocking to a Christian mind.

We stated a fact at the commencement of this article; we stated our belief that we are suffering under the consequences of it; and that the reader may not accuse us of want of accuracy and precision, we explicitly declare what we conceive to be the hereditary evils that have been entailed upon the mind of the nineteenth century, by the movement that began in the sixteenth. These are, in our opinion: 1st, Barrenness of conception; 2dly, Infinite meanness and beggarliness of thought; 3dly, the decay and almost complete destruction of ethical and metaphysical science; and 4thly, a general illogicality and ignorance of the first principles of the art of reasoning. That these plagues are fallen upon the common thought, we aver; that they are the legitimate consequence of the twofold divorce above stated, we believe: yet still we do not intend to enter into an explanation and proof of the connection. Such a discussion would need a broader wing and a bolder flight than ours: and besides, we conceive that although one may not have time or space or even ability to expound this conclusion, still he may have very justly arrived at it. The facts are true, the conclusions to our mind actual; and the connecting link between them, the reader may either take for the present upon our authority, or reject them, as he pleases.

Of course we do not say that there have not been exceptions to the general character of the time; we cannot deny that, during this century and the latter part of the last, there have been men who have stood up for the truth: But alas! it takes a long time for principles to work downward, from books and theories, into the common life; and the notions of Locke, and Paley, and Hoadly, and Bentham, (themselves only an accommodation of schemes devised at and about the period alluded to by men of massive intellect and more godless audacity,) are too closely inwrought into the common thought of the nineteenth century to be speedily plucked away. And a long and dreary harvest of their fruits have we to reap, before higher principles and nobler feelings take their place,—before education shall cease to go upon the supposition that "information is knowledge,"—religion upon the maxim that "we should not believe any thing except we can comprehend it,"—and politics on the false doctrine that "public opinion is infallible," that "power comes not from God, but from the individual," and that "rights are absolute and inalienable, bearing no relation to duty whatsoever."

But though we have declined entering into an explanation of the connection between our facts and the conclusions we assert to flow from them; still we are not debarred from illustrating them by an example. And for this purpose, we have taken the book at the head of the article: just as we might use, for the same purpose, any one of a hundred other pet and popular books of the day: and we fear not to say, that the Churchman who shall have perused the extracts we lay before him, will agree with us, that the qualities which we consider the traditional inheritance the mind of our age has received from that of the sixteenth, are shown therein in most pitiable abundance.

Of course we do not deny, that there are in the book good materials; any more than we would deny the existence of good bricks in a tumble-down edifice,—such there are in this,—it is the architect we censure: and we say, that when the "Great Philosopher of Scotland," as a friend of ours facetiously called Dr. Dick, steps out of his peculiar province of compiling, or piling up the materials ready to his hand, and essays his own architecturic skill, in the work of speculation or construction, then do the qualities we have specified effloresce in great abundance. And the more so that the doctor is in fact a good hand at composition; writes commonplace in a style half mellifluous, half stately; and besides, from several unwitting indications that peep out in the course of the treatise, seems to have really no sort of notion whatever *that* he is not the "Newton of the *future state*."

This book, it will be remembered, is the "Philosophy of a Future State." Many such there are at the present time: "philosophy of this, that, t'other thing"—we need not specify them—only for the sake of sucklings, that might imagine the word, in this connexion, has any thing to do with Pythagoras or Plato, we shall just say, the Spanish of it is "olla podrida."

Of the first part, we have but little to say: every thing that has been said, by every body, from Socrates down, "in proof of a future state,"—and a little more,—is here put together, in the style of that celebrated Spanish dish. We might hint that some of the ingredients are rather stale, that the "cookery tastes too much of the cook,"—but we refrain, and hurry on to the second part, "the connection of science with a future state." And yet before we leave it, we shall just make one little remark. There are two distinct doctrines as regards the possibility and proof of the future state of existence; the Socinian or infidel doctrine (they are much the same words) is, that the *immortality of man is an inheritance belonging to him naturally*, which Jesus Christ *discovered* and revealed to him; a consequence naturally and inevitably resulting from his organization: "and THEREFORE," say they, "man will rise again." The Christian doctrine, we believe, is, that the incarnation and resurrection of our Lord is directly the cause of man's resurrection. That HIS flesh and HIS blood are the effectual and causal agency in the joyful resurrection of the Christian at the last day: as is most plainly asserted by himself in the sixth chapter of St. John's Gospel. Christ has arisen; and THEREFORE we shall arise.

We are not very fond of German theologians or commentators; yet in one of them there occurs a beautiful exposition of this, the Christian doctrine. Olshausen, as cited by Tholuck upon the 6th of John, 54th verse, proceeds to say—"The bodily resurrection is here so explicitly and expressly referred back to the participation of the flesh and blood of Christ, as at once to conduct to that idea, which was prevalent among the ancient fathers, and which Luther apprehended in all its significance, but which the reigning idealism of modern philosophy has not known how to appropriate to itself—the idea, namely, that the participation of the glorified body of the Lord, implants in the bodies of the faithful the germ of the resurrection; that it generates as it were the new body in the old; so that the day of the resurrection is the moment of the new birth." Setting aside some minor matters of phraseology here, we believe that this is not an inadequate representation of the Christian doctrine. The two doctrines are then distinct; and of the two, that which attributes immortality to organization is the basis of Dick's first part; the other is not to be found there at all. That the first is the prevailing doctrine among the mass of men that call themselves Christians, we have reason to believe; and the cause of its being so, we attribute to the narrowness of their basis which has forced them to seek to external props, to Socrates and Cicero, to heathens and infidels, for that whose sole certainty as well as sole cause is our Lord, Ever-blessed.

With this remark, we shall pass onward to the second and third parts, "the connection of science with a future state." A few extracts shall be presented. On page 157 he says:

"In order to illustrate this subject a little further, I shall offer a few brief remarks upon the sciences that *will be* recognized and prosecuted in a future state."

We break off our quotation here, to give our readers a pause that they may think what can be those sciences. It undoubtedly is an interesting question—the more so from the tone of dogmatic certainty that is visible in the words we have italicised. Give a guess, good reader. Perhaps you will think that of Harmony will be one; since it is expressly mentioned in the Scripture as an employment of the blessed. Perhaps you may think, that, closely as all Christians will then be connected, each to each, and each to every one, in the glorious body of the Church triumphant; that Ethics, the science which treats of the mutual relations and mutual duties of immortal beings, will have a limitless range,—a field unbounded. Perhaps you may fancy the science which treats of "God," "Freedom," and "Immortality," may be likely to occupy some share of the thoughts of the blessed. Perhaps, being a Churchman, and therefore an admirer of Hooker, you may imagine that the "Eternal law of the Eternal God" may afford ample employment for the intellect of the Blessed—if study and science there be in heaven, which we very much doubt. But why should you guess? No mortal sagacity, we venture to say, could ever divine Dr. Dick's estimation of those sciences which *will* be cultivated in heaven. These sciences are Arithmetic! Mathematics!! Astronomy!!! and Anatomy!!!!

Such are the discoveries of modern science—proved out, too, demonstrated with a multitudinous flow of wishy-washy talk, that is really overpowering. Listen, for example, to his proof that angels are quite *au fait* at numbers, and can work sums "without slate or pencil." He first displays the number of objects that there are in creation, in all the pomp of ciphers, (and by the way this is his [illegible] and estimating intellect;) he tacks ninety noughts, or thereabout, to a digit, and then exclaims, "how sublime and grand the intellect that can comprehend *that!*" He then shows that we know but little of number, but that savages know less. From these facts, as premises, he argues thus:

"It is evident then, that superior intelligences, such as angels and redeemed men in a future state, must have their attention directed to the science of numbers; except we suppose, what is contrary to Scripture, that their capacities will be more limited than ours in the present state. They *may not stand in need of any thing similar to slates or pencils, or numerical characters*, to direct them in their computations, or to give permanency to the results of their arithmetical processes. The various steps of their calculation may be carried forward, with inconceivable rapidity, by a mental process that will lead to unerring certainty. But the same general principles on which we proceed in our notations and calculations, must, from the nature of things, be recognised in their numerical processes and *sublime calculations*."

Consider, dear reader, the logic in this:—angels are superior to men; ergo, better at arithmetic! Mark the exquisite delicacy wherewith he hints, that cherubim and seraphim may do sums "without slate or pencil,"—and perhaps *may not*. Look how the philosopher excludes the possibility of their "missing a figure," and how fast they cipher, "with inconceivable rapidity." We wonder if this gentleman ever had a text which says, "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the things that God hath reserved for them that love him?"

"Mathematics, including geometry, trigonometry, conic sections, &c., is another branch of science that we may imagine prosecuted," &c. Page 161. Truly do we advance in knowledge as we get through this book: we had never dreamed of these matters being attended to in heaven; it seems they are: and very thankful are we for the information; for however true it may be, there is not one word of it in the Bible; nor, indeed, of any thing that would fairly lead to it! It has its only source in Dickian logics and Dickian metaphysics. However, to illustrate the proficiency of the celestials in trigonometry, secundum Dick; and to show that, in his opinion, they do not confine themselves to theory, but are expert in the practice, we shall introduce the Archangel Gabriel in a new character—that of "surveyor." (Page 162.)

Without such aids, (theodolite, &c.,) they may arrive at the proper results with unerring precision, and then computations may be performed almost in the twinkling of an eye; and while we are obliged to confine our calculations to lines and triangles of a few thousand or million miles, *they may form triangles of inconceivable extent upon base lines of several thousand trillions of miles in length (!!!)* We are informed in the book of Daniel, "that the Angel Gabriel, being commanded to fly swiftly from the celestial regions, reached the prophet about the time of the evening sacrifice. This fact implies not only that angels *are endowed with powers of rapid motion*, but that they are intimately acquainted with the directions, distances, and positions of the bodies that compose the material universe. This heavenly messenger, having been *previously stationed far beyond the bounds of our planetary system*, HAD TO shape his course in that direction; TO discriminate the orbit of the earth from the orbits of the other planets, AND the particular part of the orbit in which it was then moving; and having arrived at the confines of the atmosphere, HE REQUIRED to discriminate the particular region in which Daniel was, AND the house in which he was then offering up his devotions."

And the amount of all this is, that the angel, though he might not have used a theodolite, yet still he understood the principles of trigonometry, and applied them in his flight! Who could have thought that all this rigmarole of imaginary difficulties, so circumstantially detailed, (to be overcome by the principles of trigonometry!) could be squeezed out of the text, (Daniel 9, 21?) "Yea, while I was yet shaking in prayer, even the man Gabriel, whom I had seen in the vision, being caused to fly swiftly, touched me about the time of the evening sacrifice."

"*O miseræ hominum mentis, O curas inanes!*"

We shall continue our extracts and remarks in the next week's number of the Churchman; and are perfectly satisfied that those we have given, together with what we shall then adduce, are enough to establish what we have said of the literary fatuity of the book, as well as of the evils traditionally descended upon the mind of the age. W. A.

For the Churchman.

A DIFFICULTY.

Baptism in the name of the Holy Trinity is the initiatory rite by which persons are admitted to the membership of Christ's Church. All baptized persons then are of course members of his body. Now I have heard clergymen strenuously claim the validity of Lay-Baptism, and at the same time deny that dissenters, such as Presbyterians, Congregationalists, Methodists, Baptists, &c., are members of Christ's Church. How can this difficulty be obviated? Will some of the sticklers for Lay-Baptism answer?

An Inquirer.

For the Churchman.

Mr. Editor,—Much has been said in some parts of the country about High Churchmen and Low Churchmen, though not quite so much as formerly. I believe Churchmen are generally united on the doctrine of Apostolic Succession. Being a plain, hard-working missionary at the West, and not having much access to books and "new publications," some tell me a High Churchman now means one who approves the "Oxford Tracts." I am now utterly at a loss in regard to an understanding of these matters: for though not having read the Oxford Tracts, I have been sternly informed by Col. Rootemont and Squire Loomwell, I am a High Churchman, alias, a lover of the Oxford Tracts. Here are the proofs.

The first evidence was, after holding services in a feeble parish, where circumstances required I should make arrangements for the winter, a Presbyterian preacher waited on me to hold joint services on Thanksgiving—he to preach and I to pray.

Amazed at such a request, I politely informed him it was in direct contravention to the institutions of the Church, and a violation of my ordination vows. We had a thanksgiving service expressly for the occasion. One of the wardens told me I had better accede to his request—it was a custom in the place, and a change might divide the parish. But I paid no attention to such strange language. Forthwith the sects around, and some of the parish, called me a "High Churchman," and a "Puseyite."

Secondly, reading the ante-communion service occasioned great offence. It had never been done before. One communicant said he could not bear to hear the Ten Commandments read every Sunday. I suppose he was afraid of justification by *works*—for in these he did not abound. I read the decision of the House of Bishops—no matter, the other minister did not read them. I was a "High Churchman."

The third evidence of High Churchmanship was insisting upon regular services in Lent in preference to "protracted meetings," which I was told had been blest to the conversion of souls, manifested by increasing accession to the institutions of the Church, and the observance of its holy days.

The fourth and last evidence of High Churchmanship was an attempt once during the winter to catechise the children. This had never been done. There was a fine little Sunday school library, recommended by the Congregational Sunday School Union. One stated, the former clergyman approved of it, for it had nothing *sectarian*, i. e., not a single volume of the Episcopal Sunday School Union.

Now pray inform me, Mr. Editor, does an adherence to the Prayer-book, an observance of ordination vows, necessarily constitute High Churchmanship? Do the above particulars imply approbation of the Oxford Tracts? Is it not important in new parishes in the West, many in an unsettled state, that the clergyman should clearly and fully maintain Church principles? Had this been *first* done, I should not have witnessed such a state of things. All said, I preached "Gospel (!) sermons," but the four above-mentioned facts have made me a "High Churchman" and—a "Puseyite." 0000.

For the Churchman.

TENNESSEE CONVENTION.

Dear Sir,—Passing a few days in the flourishing town of Memphis, on the banks of the Mississippi, I understood the Convention of the Church of Tennessee was in session, and I gladly attended till it closed. There is no impropriety for a stranger to state, the proceedings were refreshing to every true Catholic, and worthy of the Church in her best and purest days. The estimable bishop, evidently worn with his extensive and muliplied labors the past winter, presided in his Episcopal robes; and the clergy, a small but united band, of one heart and one soul, attended Convention, not the first day, but throughout the session, in their gowns. It opened on Wednesday, and closed on Saturday evening. There was divine service twice each day, attended by large congregations. A number were baptized and confirmed, and one gentleman was admitted to the priesthood. The intense interest manifested by the people generally, many of whom came forty and fifty miles to attend the services, to see their bishop and receive his apostolic benediction, to hear the pure word spoken by God's divinely appointed priesthood, was truly gratifying to me, who for some months had labored in a region where the Church is not understood, and consequently not appreciated; where even the rubrics have been tortured to find how much *can be left out* without gross inconsistency; where even the ante-communion service, and the use of the surplice, the only distinctive garment of our ministry retained, are met with fierce opposition, and with wondrous wisdom regarded as approximating towards Rome, or, perhaps, the Oxford Tracts! There was a *naturalness*, if I may so express it, in the Churchmanship of these beloved brethren of the Southwest, a cheerful, active piety, that was satisfied with the refreshing streams of Catholic institutions, and rejoiced in the beauty of the Church and all its sacred order, with which I was deeply impressed.

Is not the plan of holding Conventions at different places a good one? Do not regular religious services during Convention make the people better acquainted with the Church, and leave a salutary impression upon the community at large? The interest manifested in the service in this part of the country, satisfied me the example might be followed in older dioceses with good results. Instead of a Convention meeting invariably in one or two large towns, and closing after a hurried session of a day or two, let it be held in some place, occasionally, where religious services would be regarded with pleasure, and its meetings be deemed a privilege to attend. With the approbation of the bishop, the clergy hereafter *preach* in their surplices; though, if I am not mistaken, the academic dress may be occasionally used. On Sunday morning, the Rev. Dr. Page, of Natchez, and the Rev. Mr. Wheat, of Nashville, in the evening, preached in the surplice; and its obvious propriety and fitness, its stricter accordance with the Church service, were admitted by all.

Should any of our brethren contemplate removing to the Valley of the Mississippi, we beg them to think of Tennessee, possessing a mild and healthy climate—a medium between the extremes of South and North; the face of the country is undulating, with valleys intersected by numerous streams, with a diversity of hill and dale, favorable to health, and grateful to the heart.

The Church is steadily gaining in the affections of the people. There are important places where the active and devoted minister would be well and permanently supported, and moreover, where the Church can be exhibited in her distinctive character,—her service in its integrity, fulness, and beauty, invigorating to piety, and cheering to faith. Let him not be discouraged,—at all times he will be sustained by his bishop, in the inculcation of principles and every good work. Best of all, he builds upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone. Herbert.

THE CHURCHMAN.

SATURDAY, JUNE 24, 1843.

ARRIVAL FROM ENGLAND.

By the last steamer we have received the Aberdeen Herald of May 27th, the Aberdeen Journal of May 24, the Oxford University Herald of May 20th and May 27th, and the Irish Ecclesiastical Journal of May 30th. The papers, however, on which we rely for a file and for the fullest intelligence, we are accustomed to receive, not by the steamers, but by the packets, for the arrival of which therefore we must wait in order to supply some gaps which will be found in our summary. In forming the summary, we have also consulted a file of the London Times.

The most important news is that of the accomplishment of the long expected rupture of the Presbyterian Church in Scotland. The Non-Intrusionists have formally seceded, yielding to their opponents the sole possession of the name, honor and emoluments of the Established Kirk of Scotland. A full account of the Secession will be found on our last page. Each body professes to be the genuine Presbyterian Kirk, and the representatives of each were in session; those of the Establishment under the old title of "The General Assembly," the others under the new designation of "The Free Church Convocation."

Before the secession it was thought that the Non-Intrusionists, as they were called, were a large majority; but if we may judge from the following tabular statement of the Caledonian Mercury, "the passage of the Rubicon" has changed the numerical strength of the parties:

"The number of ministers who have signed and adhered to the protest given in to the General Assembly, on the 18th inst., is stated, in the *Witness* of Tuesday the 23d, to be about 444. On a careful examination of *all* the names that have been hitherto printed in the *Witness*, it appears, however, that the number of ministers is only 395, of whom are—

1. Parish ministers,	214
2. *Quoad-sacra* ministers,	144
3. Professors,	3
4. Assistants and successors,	14
5. Ordained assistants, missionaries, and others having no cure,	20
	395

The number of parish ministers in all is	947
Deducting from which the above	214
There remain,	733
The number of ministers of parliamentary churches and chapels-of-ease is about	246
Deducting from which the above,	144
There remain,	102
Making together,	835

It thus appears that there are 733 parish ministers, besides 102 ministers of chapels, who have not retired from the Establishment."

"The real effectual secession," says the Aberdeen Herald, "consists of the 214 parish ministers and the few additional who may yet adhere to them. As to the *quoad sacras*, it matters little whether they are *out* or *in*, and the missionaries clearly are not entitled to be counted."

Despite of the Secession, the General Assembly seems to be not exactly harmonious. Several questions were introduced which led to warm discussion; among others a resolution to rescind the Veto Act, which would have been in effect a recognition of its former validity. The motion, however, to regard it as null and void, *ab initio*, prevailed. The truth seems to be, that a number of trimmers, whose sympathies have been on the whole with the Seceders, have thought it most prudent and genteel to keep under the wing of the State. By remaining in the kirk they may act the part of the dead fly in the apothecaries' ointment.

A similar difficulty, and one which gave rise to a yet warmer debate, occurred in regard to the Strathbogie ministers, who had been suspended and deposed by the General Assembly of 1840 and 1841, when Dr. Cooke and his friends who constitute the majority of the present General Assembly, were in a minority. Had the present General Assembly consented to restore the deposed ministers on a *pro forma* acknowledgment, they, or at least a majority of them, including the leaders, would have acknowledged that these ministers had been deposed, and thus have fixed on themselves the stigma of having countenanced and upheld deposed ministers in the discharge of their ministerial functions. On the other hand, there stood the Assembly's own solemn and formal acts of suspension and deposition in 1840 and 1841, and to say, in the very teeth of them, that the ministers had not been suspended and deposed, was to say (as was argued) that sentences of suspension and deposition were not sentences of suspension and deposition, and had no effect on the state of the clergy. Certainly it was a cruel dilemma, one hour of which stultified a majority of the members of the Assembly individually, and the other stultified the Assembly itself; and it was only after a convulsive struggle, followed by formal entries of dissent from minority members, that the majority triumphed over the Assembly, the children over their own mother, by declaring the acts of suspension and deposition in 1840 and 1841, to be, *ab initio*, null and void, and to have had no effect whatever on the state of the ministers.

Another difficulty was found in the course of conduct to be pursued towards the seceding ministers. Were they to be censured and deposed as schismatics, or was the secession to be accounted a separation without schism? The milder course was adopted; no censure was passed; but a declaration made, as in the case of Mr. Marshall, that the seceding ministers were no longer ministers of the Established Kirk, and that the parishes were vacant.

The strong point of the Seceders for popular appeal and sympathy will now, probably, be their vast self-sacrifices and sufferings for conscience' sake. From the financial report, however, as rendered by Dr. Chalmers, we are happy to see that their ministers will not be driven either to preach in barns, or to feed upon pulse. The results of the Report represent the following sums as either in hand or speedily available, with the comfortable prospect of its being "vastly greater:"

Building Fund,	-	-	£150,341	5s. 3d.
Sustentation Fund,	-	-	72,687	1 8
Total,	-	-	£223,028	6s. 11d.

This round sum of about one million of dollars forthcoming on the voluntary principle, and the necessity of depending on the same principle for farther supplies, have put Dr. Chalmers, the Coryphæus now of the Seceders, as erst of the Church and State Union, in a somewhat awkward predicament, and have driven him already to speeches and counter speeches, in regard to his practical adoption of a principle which he still continues theoretically to abjure. Having referred, with some sense of annoyance, to a report of one of his speeches which made him state that, "the New Church would not hold communion with those who held the Voluntary Principle, and pronounced it "a gross misrepresentation," the Rev. Dr. added, that "this was a point on which the Free Church and the Voluntaries could afford to differ. They *could* hold communion with them in spite of it." [The italics are ours.]

The Free Church Convocation was cheered by a deputation from the Presbyterians of Ireland, the representatives, as they alleged, of 500 ministers and one million of people, who all agreed to recognize the Free Church as the true Kirk. The speeches in this body, and in the General Assembly, are longer than in those of the Old and New School Synods of Philadelphia, and almost comparable to those of our American Congress. We can but give an occasional sentence. One of the Irish deputation, Professor Killen, of Belfast, said:

"There is at present abroad a popish dread of disunion. Our Free Church contains as much uniformity of doctrine and as many gifted divines as any to be found in Christendom; and now, in a voice which will be heard to the ends of the earth, they have declared that separation is not schism, and that ecclesiastical abuses justify ecclesiastical secession—(cheers.) And what will the Evangelical members of the Church of England say to this?—(great cheering.) Will they sit at ease?—(renewed cheering.) Will they not inquire what course it is their duty to follow as faithful witnesses to Christ? If the lights of the Church of Scotland felt it to be their duty to sacrifice their all rather than continue with a vitiated Establishment—if semi-Popery has existed in the English Establishment already for years, and not a single minister ever been deposed for the heresy, may it not occur to our English friends that their Episcopal government is a folly rather too expensive?—(loud and prolonged cheers.) There cannot be a doubt that the influence of this movement will not be confined to Scotland, but will lead to inquiry elsewhere—(renewed cheers.)"

Among other topics discussed in the same Convocation, was the Bicentenary Commemoration of the Westminster Assembly. The arrangement, of course, would include "all Evangelical Christians," i. e., "the Seceders, the Presbyterians of England, the Presbyterians of Canada, and of the United States of America." But was it also to include the Presbyterians of the Kirk as by law established? Here was a breaker which Dr. Candlish gets over as follows:

"On the principle that different denominations might meet for the purpose of consulting on the common interests of Christianity, it was very desirable that all Evangelical Christians should take a part in the proposed commemoration; but in the mean time it was proposed to recommend to the Assembly that, in the first instance, in the beginning of July, they should confine themselves to those bodies which recognised the Westminster standards—that is, that they should contemplate the commemoration of the Westminster Assembly by those Churches, whether here or abroad, who held the great principles of Calvin in doctrine, and Presbyterianism in Church government, rightly and thoroughly understood, *as implying not only parity of office amongst the ministry, but also the entire exclusion of all interference by civil rulers in the affairs of the Church.*—The Committee suggest, therefore, that, in the first instance, the Assembly contemplate the commemoration of the Westminster Assembly by those Churches thoroughly, and out and out holding the Westminster standards."

A sermon preached by Dr. Pusey has been the occasion of some further excitement at Oxford. The Oxford Herald says:

"It is generally known that the Margaret Professor of Divinity, having called for a copy of the sermon preached by Dr. Pusey, the Regius Professor of Hebrew, on Sunday, the 14th inst., at Christ Church; the same has been transmitted to the Vice-Chancellor, and the following members of the University have been appointed a Board to examine the same and report on its contents:—The Rev. the Vice-Chancellor; the Rev. Dr. Faussett, Margaret Professor of Divinity; the Rev. Dr. Ogilvie, Regius Professor of Pastoral Theology; the Rev. Dr. Hawkins, Provost of Oriel; the Rev. Dr. Symons, Warden of Wadham; the Rev. Dr. Jelf, Canon of Christ Church."

The usual exaggerations respecting the sermon, have found their way into the public prints. In the Times, however, of June 1st, we find the following:

"We learn, from unquestionable authority, that the Oxford investigation has terminated in a complete vindication of Dr. Pusey, who has produced out of St. Cyprian the *ipsissima verba* of the passage which Dr. Faussett had accused of heresy."

We find it stated in our New York papers, that the Board appointed by the Vice Chancellor could not agree, and that each one rendered a different report; and that the Vice Chancellor has, in consequence, suspended Dr. Pusey from preaching before the University for two years, and that Dr. Pusey has entered the following protest, which we take from the New York Herald:

"Mr. Vice-Chancellor,—You will be assured that the following Protest, which I feel it my duty to the Church to deliver, is written with entire respect for your office, and without any imputation upon yourself individually.

"I have stated to you, on different occasions, as opportunity offered, that I was at a loss to conceive what in my Sermon could be construed into discordance with the formularies of our Church; I have requested you to adopt that alternative in the Statutes, which allows the accused a hearing; I have again and again requested that definite propositions, which were thought to be at variance with our formularies, should, according to the alternative in the statute, be proposed to me; I have declared repeatedly my entire assent *ex animo* to all the doctrinal statements of our Church on this subject, and have, as far as I had opportunity, declared my sincere and entire consent to them individually; I have ground to think, that, as no propositions out of my sermon have been exhibited to me as at variance with the doctrine of our Church, so neither can they, but that I have been condemned either on a mistaken construction of my words, founded upon the doctrinal opinion of my judges, or on grounds distinct from the formularies of our Church.

"Under these circumstances, since the statute manifestly contemplates certain grave and definite instances of contrariety or discordance from the formularies of our Church, I feel it my duty to protest against the late sentence against me as unstatutable as well as unjust.

"I remain, Mr. Vice Chancellor, your humble servant, E. B. Pusey.

"Ch. Ch., June 2, 1843."

Of all this, however, we find nothing in our own papers, though as we remarked, our file is not yet complete. Whatever be the present state of things, it needs no prophet to see, that the result will be another triumph for Dr. Pusey and his friends, and a further exposure of the fatuity of Dr. Faussett and his coadjutors.

We cannot but regard it as a good sign to find the Oxford University Herald, a paper which has hitherto favored the motley party, coming out on this occasion, (after a recent change of proprietors,) in the decided and manly language of a Catholic Churchman:

"Controversies in the Church.—We abstain, from motives which our readers will easily appreciate, from any discussion of the rumors which have been current respecting an alleged publication of *ultra* opinions from the pulpit of Christ Church Cathedral the Sunday before last. We have perfect confidence, that if anything transpired deserving of notice from either the authorities of the University or the Bishop of the diocese, neither party will fail in their duty, and it would be grossly unseemly for us to speculate on the steps that may be taken, or the consequences which may ensue. We may, however, be permitted to observe, that we have reason to believe the version of Dr. Pusey's sermon published by a local contemporary, and eagerly repeated by the enemies of the Church, and of Church principles, throughout the country, to be altogether inaccurate, and that a material distinction will be found between the doctrine of the discourse actually delivered and that attributed to it by the reporter. We are also informed that the sermon on Ascension Day was far more objectionable, and, in the opinion of many discreet and sober-minded persons, much more deserving of public censure than that of the Regius Professor of Hebrew.

"As we have had many anxious inquiries addressed to us respecting our own views of the controversies now unhappily so rife, we may be excused for devoting a few sentences to an exposition of the principles we are prepared to advocate and defend. We adhere firmly, and from sincere conviction, to the standards of the Church of England, in both doctrine and discipline. The whole fabric of her doctrine we hold to be based on the declaration that 'Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.' Her discipline, authority, and prerogative we deduce from the institutions of our Lord himself, who was not merely the great Author of our faith, but the Founder of the visible Church. He constituted it a Society with orders, degrees, and all other elements essential to a community designed for perpetuity. He conferred authority, and provided for its transmission. He ordained symbols of membership in the Sacraments, which when duly administered exercise a gracious efficacy on the faithful recipient; and He conferred on the Society thus constituted, privileges which transcend those accorded to the progeny of Abraham, as far as the evangelic manifestation of immortality and life outshines the typical adumbrations of the Sanctuary.

"But, on the other hand, the Church, while she denounces and deplores the guilt of schism, sanctions no presumptuous and dogmatical exclusiveness; she attributes no *such efficacy* to her ordinances as can supersede the necessity of a lively faith, evidenced by a holy life; nor does she, while recognising the transmitted grace which gives authority to the ministrations of her priests, invest the creature with the attributes of the Creator, or permit the servant blasphemously to usurp the titles or functions of his Lord.

"In this central ground, traced so luminously in the Gospel, and copied with such marvellous fidelity in her formularies, is to be found that rock on which the Church has hitherto reposed unshaken and unassailable; and, here, in these days of right hand excesses and left hand defections, she may rely on the continued protection of her Divine Founder and Continual Head.

"It is not for us to judge our brethren, or to arm our tongues with the language of contumely or invective, even when we combat error; but while we study to observe all due temperance and courtesy, we shall rigidly and conscientiously apply the principles thus expressed in forming our estimate of opinions, of men, and of measures."

Dr. Hampden, the Regius Professor, of unenviable notoriety, assigned to Mr. Macmullen, a gentleman of known adherence to Catholic principles, the following theses for the usual exercises for the degree of B. D.:

"1st. The Church of England does not teach, nor can it be proved from Scripture, that any change takes place in the Elements in Consecration in the Lord's Supper.

"2d. It is a mode of expression calculated to give erroneous views of Divine Revelation to speak of Scripture and Catholic Tradition as joint authorities in the matter of Christian Doctrine."

These propositions, designed, apparently, to draw out Mr. Macmullen's exact opinions on the cardinal points of the controversy, it was open to the candidate either to affirm or deny; but Mr. Macmullen, seeing the trap, refused to deal with them at all, tendering instead two theses on subjects of his own selection. Dr. Hampden hereupon refused to act as Moderator in the Divinity School, and in consequence of the injury sustained by the refusal, Mr. Macmullen has brought an action for damages, in the Vice Chancellor's court. Preliminary steps were taken, and the case adjourned.

The affair of the Welsh bishoprics was exciting increased attention. The ostensible reason of abolishing the See of Bangor, is the importance of creating a new See at Manchester, without adding to the number of the Episcopal Bench. The measure is generally denounced as sacrilegious, by the sounder portion of the Church, and has received in particular, the spirited opposition of the Bishop of Salisbury. It appears, however, from the Report of Parliamentary debates in the Times, that the Archbishop of Canterbury and the Bishop of London are in favor of the measure; as also the Bishops of Lincoln and Norwich. [The project, it will be remembered, was the union of the two Sees of St. Asaph and Bangor; among the more active opponents of the measure are, besides the Bishop of Salisbury, the Bishops of Exeter and St. David's.]

An amusing correspondence is contained in the Times of Mya 30, between some of the attendants on St. Paul's and the Bishop of London. The former complain piteously of certain novelties of a decidedly Popish tendency, growing out of "Tractarian principles," and lately to their great regret, and against the will of their clergyman, imposed on them by the order of the bishop. The chief grievances turn out to be, that the clergyman is obliged to use the prayer for Christ's Church militant! and that he, instead of the chorister, is obliged to give out the psalms!!

The declaration of Dr. Higgins, the *soi-disant* bishop of Ardagh, that all the Romanist bishops of Ireland were, to his knowledge, in favor of repeal, has excited considerable sensation. Dr. Murray, the pretended Archbishop of Dublin, and another Roman bishop whose name we forget, have published letters with the apparent design of contradicting the statement. But *they have not contradicted it*; having merely disclaimed, in their own behalf, all active participation in politics.

The Factory Bill, it was thought, would pass without the surrender of its principle, but with such large concessions to Dissenters, as to defeat the chief benefits which it was designed to confer. An incident copied into the Irish Ecclesiastical Journal, from a Birmingham paper, shows the temper of Dissenters, and their hostility to the religious education of the people. At a meeting held in the Independent Chapel, at Bilston, to take into consideration the education clauses of the Factory Bill, the Rev. W. H. Bonner, an Anabaptist minister, "said that he protested against the Government interfering between him and his conscience; dictating to him how he should serve God. The education clauses of the Bill they were met that night to discuss, required the children to be taught the Church Catechism. He would make a quotation from the same:—'To order myself lowly and reverently to all my betters.' Why, he had not a better in all the world! and all men were his equals. The book he held in his hand was the Book of Common Prayer; and common enough, indeed, to wipe his feet upon. [Mr. B. then threw it upon the floor and rubbed his foot upon it. He took it up again, and threw it down again, and held his foot upon it for a few minutes.] He then produced a Bible, and quoted a passage from it against the Prayer-book, *viz.*, 'the rich and the poor meet together, and God is the maker of them all.' He then said, if the Chairman would allow him, he would take it up again, (meaning the Prayer-book which he had trodden under foot,) for it was a pity the poor thing should lie there. He took it up, and quoted from the the same book, part of the 19th and 20th articles, and endeavored to make them contradict each other. Mr. B. concluded his speech by saying, that no Churchman ever taught children, or took any interest in educating them, except incited to do so by the 'ragamuffin Dissenters.'"

Bernard Leslie.—We have room only to say, that this work is now published: the very favorable notices, and the excellent extracts from it, which have appeared in our columns, have prepared the way, we trust, for its rapid and extensive sale. It is handsomely brought out—good type and excellent paper. Published and for sale by J. A. Sparks, 109 Nassau-street.

The dissection of "Dick's Philosophy of a Future State" will be followed by the like operation on Philips's "Manly Piety," from the same hand.

We have received from Mr. J. Winchester, *The Irish Sketch Book*, one of his cheap publications—but have not had leisure to read it. Also, from the same publisher, No. 2 of *Sir John Froissart's Chronicles*.

For the Churchman.

Mr. Editor,—Can you gratify one who has not had the pleasure, until recently, of reading the able expositions of the doctrines and characteristics of the Church as usually set forth in the editorials of your paper, with a short explanation of your views as to authority of the tridentine canons and definitions in that portion of the Church Catholic, of which many are proud to acknowledge "The Churchman" to be one of the main columns of strength? Your querist has (among other articles) read those in your paper on the subject of Indulgences with the strictest attention, embracing the quoted replies of the Catholic Herald, and your own elucidations of the subject; and from the manner in which the declarations of the Council of Trent were handled on both sides, he was induced to believe that similar respect was paid to them by the parties, i. e., that in relation to the right of Indulgences at least, you both were satisfied of the correctness of the positions taken by the Council. In your paper of the 13th of May, you seem to take the exposition of the term "sacrament," given by the Council, as correct; and you say generally of the terms and definitions used by it, "whose every word was well weighed."

Is he right, then, in assuming that you do hold the decisions of that Council upon doctrines to be correct, and of authority among *us*? He would further ask, are you of opinion that that assembly was a regularly constituted body for determining what were the views of the Church of God's appointment in the essential matters of faith—for setting in clear light those immutable principles of truth which never have perished, and never will perish upon earth, so long as His promise is sure—and for ordaining and appointing those particular matters of discipline, which may have suited the era of those simple and comprehensible delineations of the faith of Catholics?

Your answer to these queries would, perhaps, be of important influence in several quarters, and you may rest assured that there are *some* who are prepared to receive the strong meat of wholesome truth in the distant diocese of

Virginia.

In reply to the above queries we would say, that we hold the doctrinal decisions of the Council of Trent to be of no *authority* whatever, in the strict sense of the word, among us or among Catholics, though entitled to high respect—which in a loose sense is sometimes called authority—as indicating the sense of a large number of Western bishops, and worthy to be discriminated from popular Romanism as being, in many respects, an available argument against it. We do not consider the Council to have been, by any means, a fair representation of the Western Catholic Church. We consider the authority of any Council, or its claim to universality, to be consequent on the reception, after impartial and deliberate examination, of its decrees by the collective Church; we hold that there have been but six such Councils; none since the division of the Eastern and Western Churches; and we hold also the reception of the decrees of Trent to have been procured from most of the Western Churches which did receive them, precipitately, without examination, and through the intrigues of the Papacy; and therefore to be entitled to much less than their *apparent* importance, considered as an exponent of the sense of Western Christendom.

The Rev. A. C. Patterson, lately rector of Grace Church, Utica, having removed to Skaneateles, Onondaga county, N. Y., will be glad to have letters and papers intended for him directed accordingly.

For the Churchman.

BOARD OF MISSIONS.

Boston, Wednesday, June 21, 1843.

The Board of Missions met in St. Paul's Church, in Boston, at 9 o'clock this morning. There were present the Rt. Rev. Bishops B. T. Onderdonk, Ives, Doane, Kemper, Whittingham, Lee, and Eastburn, with a large number of clerical and lay members of the Board. The Bishop of New York, the senior bishop present, took the Chair, and the Rev. P. Van Pelt was re-elected Secretary. The Rev. Mr. Harris read the Report of the Domestic Committee, from which we learned that the engagements for the past year had all been met. Over $13,000 were collected on Quinquagesima Sunday, for this department of missions. The report recommended among other things, that an Indian Diocese should be constituted, the proper canons passed by the General Convention, and a bishop for the Indians appointed; also, that the Domestic Committee should be authorized by correspondence and other means, to facilitate future action by the General Convention on this subject. It was stated, that there are now 94 missionaries, and 180 Missionary Stations in the Domestic field. The report was referred to a Committee of 9.

The Rev. Mr. Cooke then read the report of the Foreign Committee. At 11 o'clock, the Rev. Dr. Wainwright announced, that it was the hour appointed for the funeral of Mr. Legare, Attorney General, and acting Secretary of State of the United States; and on his motion the Board took a recess for the purpose of proceeding to Trinity Church and attending the funeral. The burial service was read by the Bishop of Massachusetts, and the Rev. Mr. Walden. The President of the United States, and members of his Cabinet, the Governor of Massachusetts, Mayor of Boston, with a large number of citizens, and the bishops and clergy of the Church in the city, were present at the funeral. It was a solemn and affecting scene. The words of our unequalled burial service touched every heart, and moistened many eyes.

At 12 o'clock, the business of the Board was resumed. The report of the Foreign Committee was concluded, and referred to a committee of five. A communication from the Vestry of Zion Church, Mendon, Illinois, was read by the Chairman. The object of this communication was to express the disapprobation of the Vestry of Zion Church, Mendon, of some views expressed by one of the Editors of the Spirit of Missions in the March number of that periodical on the subject of slavery, and to ask the Board to take some action on the subject.

The letter was laid upon the table, and was subsequently called up, when the Board resolved, that they did not consider the communication and memorial from Zion Church, Illinois, as coming within the proper duty of the Board of Missions, and that the signer of the letter have leave to withdraw his memorial.

It appeared to be the universal sentiment that the Board, being entrusted by the Church with the missionary work alone, had nothing to do with the subject of slavery. The Rev. James W. Cooke was appointed a member of the Board in place of the Rev. Dr. Johns, who has become a member ex officio by his consecration to the Episcopate. Reports were received from Missionary Bishops, the joint committee on the Spirit of Missions, and the Treasurers of the Domestic and Foreign Committees, which were severally referred to special committees. A committee was appointed to nominate a Secretary and General Agent of the Foreign Committee. The same committee were directed to report on the expediency of allowing the Foreign Committee to fill a vacancy in the office of Secretary.

At 2 o'clock the Board adjourned, to meet again this evening, to hear the annual sermon, and again, at 9 o'clock to-morrow morning, when Morning Service will be read, and the holy communion administered. B.

For the Churchman.

The Annual Meeting of the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held next week in St. John's Chapel Sunday School Room, commencing on Monday, at 6 o'clock, P. M., and on each of the three following days at 5 o'clock, P. M., at the same place, and on Friday (Commencement-day) immediately after the exercises of Commencement in St. Peter's Church (in Twentieth-street,) if there shall be business to occupy the Board for so long a time.

The following are the Trustees, viz., all the bishops of the Church, *ex officio*:—

New Hampshire.—Rev. Charles Burroughs, D. D., Edward Cutts.

Rhode Island.—Rev. Nathan B. Crocker, D. D., Rev. Alexander H. Vinton, Rev. George Taft.

Massachusetts.—Rev. Theodore Edson, Rev. Edward Ballard, Rev. Alfred L. Baury, Rev. John L. Watson, Rev. Charles Mason, Rev. Samuel Fuller, Jun.; Messrs. Edward A. Newton, Lester Filley.

Vermont.—Rev. Carlton Chase, D. D., Rev. John A. Hicks, Rev. William Henry Hoit.

Connecticut.—Rev. Harry Croswell, D. D., Rev. Samuel Farmar Jarvis, D. D., LL. D., Rev. William Cooper Mead, D. D., Rev. Robert A. Hallam, Rev. Frederick Holcomb, D. D., Rev. Stephen Jewett; Messrs. Richard Adams, Stephen Smith, S. H. Huntington, Alexander Hamilton, William H. Scovill.

New York.—Rev. Thomas Lyell, D. D., Rev. William Berrian, D. D., Rev. Alonzo Potter, D. D., Rev. John M'Vickar, D. D., Rev. James Milnor, D. D., Rev. William Creighton, D. D., Rev. Henry Anthon, D. D., Rev. Francis L. Hawks, D. D., Rev. John Reed, D. D., Rev. John F. Schroeder, D. D., Rev. John Brown, D. D., Rev. Thomas H. Taylor, D. D., Rev. Hugh Smith, D. D., Rev. John M. Forbes, Rev. Isaac Pardee, Rev. Robert W. Harris, Rev. Edward Y. Higbee, Rev. Jonathan M. Wainwright, D. D., Rev. Samuel Seabury, D. D., Rev. Reuben Sherwood, D. D., Rev. Benjamin I. Haight; Messrs. Nehemiah Rogers, David S. Jones, Stephen Warren, Thomas L. Ogden, James Emott, David B. Ogden, Floyd Smith, William H. Harison, Peter G. Stuyvesant, Gulian C. Verplanck, P. J. Van Rensselaer, J. A. Dix, James N. Wells, Nathaniel B. Holmes, E. P. Livingston, H. Van Rennsselaer, John Stearns, Isaac A. Johnson, Thomas L. Wells, Frederick I. Betts, Charles N. S. Rowland, John D. Ogden, M. D., John A. King.

Western New York.—Rev. Lucius Smith, Rev. Henry J. Whitehouse, D. D., Rev. William Shelton, D. D., Rev. John McCarty, Rev. Benjamin Hale, D. D., Rev. John C. Rudd, D. D., Rev. Cicero S. Hawks, Rev. Leverett Bush, D. D., Rev. John V. Van Ingen; Messrs. J. Juliand, Thomas H. Hubbard, T. H. Rochester, George B. Webster, Robert C. Nicholas, Jonas Earll, Jun., John E. Hinman, William C. Pierrepont.

New Jersey.—Rev. Edmund D. Barry, D. D., Rev. Harry Finch, Rev. Matthew H. Henderson, Rev. Samuel Starr; Messrs. Archer Gifford, Thomas Chapman, John Potter.

Pennsylvania.—Rev. Benjamin Dorr, D. D., Rev. George Upfold, D. D., Rev. Henry W. Ducachet, D. D., Rev. John Rodney, Rev. George Boyd, D. D., Rev. Levi Bull; Messrs. John Read, William Meredith, John Reed, James S. Smith, Benjamin Stiles.

Delaware.—Samuel Paynter.

Maryland.—Rev. William E. Wyatt, D. D., Rev. John Johns, D. D., Rev. John P. K. Henshaw, D. D., Rev. Joseph Spencer, D. D., Rev. John Wiley; Messrs. N. Brice, Ezekiel F. Chambers, John B. Eccleston.

North Carolina.—Rev. William M. Green, Rev. Jarvis B. Buxton; Messrs. Duncan Cameron, Josiah Collins.

South Carolina.—Rev. Peter J. Shand, Rev. Alston Gibbes, Rev. Christian Hanckel, D. D., Rev. Paul T. Gervais, Rev. W. H. Barnewell, Rev. Paul Trapier; Messrs. Thomas Lowndes, William Hayward, D. E. Huget, James Stuart, Philip Tidyman.

Georgia.—Rev. Edward Neufville.

Tennessee.—Rev. William T. Leacock.

Ohio.—Rev. Chauncey Colton, D. D., Rev. John T. Brooke; Messrs. E. Lane, P. B. Wilcox, B. Storer.

Florida.—Walker Anderson.

Michigan.—Rev. John O'Brien.

The business transacted at these meetings, is of vast importance to the interests of the Church at large; and it is hoped that every Trustee will endeavor to be present and give his aid. Hitherto this appointment has been regarded by too many as a mere compliment, and the responsibility has been supposed to rest entirely upon those who attend. Yet whilst they are entitled to the whole merit of the good done, in case of error should not some, at least, of the blame be upon those who are absent without excuse?

The exercises at Commencement will be different this year from any former one. The whole service of the Church will be used, and the communion, with a sermon by one of the bishops. The occasion is very interesting, and were it not, the Church should be filled as a due attention to our Church and its council.

The following extract from the statutes, directs the manner of conducting the Commencement this year and hereafter:—

"At each Annual Commencement of the Seminary, the Daily Morning Prayer shall be read by such minister or ministers as the senior bishop present shall appoint; and the holy communion shall be administered by the said bishop, or some bishop appointed by him; and he shall also have the direction of the whole exercises of the day. The collection at the offertory, at the above mentioned communion, shall be in aid of the funds of the Seminary.

"The ceremony to be used at the conferring of the testimonial on the graduating class shall be by the senior bishop present, unless he assign that duty to some other bishop; and shall be according to the usage hitherto adopted, unless the same shall be changed by the bishops present at any Annual Commencement."

TO CORRESPONDENTS.

In reply to "Carrol," the editor would say, that he can give no unconditional pledges as to the insertion of an article which he has never seen: he must see the proposed article before he can judge of its fitness for insertion. He adds, however, that if the article referred to shall assume Church principles for its groundwork, a difference from the editor in subordinate matters of fact or opinion will be no ojection to its insertion. In these inferior matters the editor may often need to be set right, and should always hold himself obliged to correspondents for the favor of correction; but the principles, to which our journal is pledged, it is bootless to discuss with contributors to its columns, for the very reason that it *is* pledged to them. These principles involve the recognition of the Established Church of England and Ireland, considered independently of its legal establishment, as the Catholic Church of those countries, the true and legitimate representative of the ancient Church; and require us to regard the English and Irish Romanists as schismatics in their own country. Such recognition must form the basis of any discussion into which the editor of the Churchman could properly enter *with one of its correspondents*.

J. H. K. and G. are received.

INTELLIGENCE.

The Rev. James W. Cook has resigned the office of Secretary and General Agent of the Foreign Committee, to take effect at the annual meeting of the Board of Missions in Boston on the 21st inst. We are informed that the Rev. Mr. Cook has accepted the invitation to the rectorship of St. Michael's Church, Bristol, R. I.

The Rev. Henry Blackaller has resigned the parish of Trinity Church, Bridgewater, and is at present officiating in Worcester, Mass., where all letters and papers for him are requested to be directed.

On Trinity Sunday, June 11, Bishop Eastburn confirmed 11 in the afternoon.—*Christian Witness*

DIOCESE OF NEW JERSEY.

On Sunday, the 11th instant, (feast of Trinity,) one of the stated times of ordination, in St. Mary's Church, Burlington, the bishop admitted David Clarkson to the holy order of deacons. Morning Prayer was read by the Rev. Dr. Lyons, the candidate was presented by the Rev. Mr. Germain, and the exhortation made and the holy communion administered by the bishop. The Rev. Mr. Waylen, (of the diocese of Pennsylvania,) was present.—*Banner of the Cross.*

DIOCESE OF DELAWARE.

On Sunday, the 11th instant, in St. Andrew's Church, Wilmington, Delaware, Mr. Edmund P. Brown was admitted to the holy order of deacons by Bishop Lee.

We have lately noticed the ordination in St. Paul's Church, Edenton, N. C., by Bishop Ives, of Mr. Sterling Y. McMasters. We have since learned that this gentleman had been a distinguished minister of the Methodist denomination, and was considered one of the most able and eloquent men in all their southern Conferences. —*Banner of the Cross.*

DIOCESE OF CONNECTICUT.

Convention of Connecticut.—The Convention of this diocese, which met in Christ Church, Hartford, the 13th, was attended by an unusually large number of clergy and laity. Morning prayers were read by Rev. E. E. Beardsley, and the lessons by Rev. Dr. Meade, when the bishop delivered a most able and interesting charge, upon *The errors of the Times*, which was received, as it were, with acclamation, by every one. In the afternoon he delivered his annual Address, and which indicates a degree of prosperity never exceeded in this diocese. There has never been as many confirmations, in a year, but once before, since the Church was established here, and never before has there been as many clergy.

EXTRACTS FROM THE ADDRESS.

My Brethren of the Clergy and Laity:—

Pursuant to the provisions of the Eighth Canon of the General Convention of 1841, it now becomes my duty to lay before you a statement of my official acts, and of the affairs of the diocese, since the last meeting of our Convention.

In performing this duty, I must not refrain from the expression of my fervent gratitude to Almighty God for the measure of health and strength which he has vouchsafed to me, through the past year, and for the abundant mercies which he has extended to this portion of his vineyard.

Since our last meeting, I have been enabled to visit nearly all the parishes of the diocese. And though confirmations have been held in less than fifty of them, more than twice the usual number of candidates have been confirmed. Where the candidates had not previously partaken of the Lord's Supper, they were, in almost every instance, immediately to be admitted to that holy sacrament. An unusual number have been confirmed who had previously been communicants, or had been educated in other denominations of Christians.

The whole number of confirmations is 1,070.

The following clergymen have been admitted to the holy order of priests, since the last annual Convention, viz.:—

On the 25th of September, Rev. Arthur Cleveland Coxe, in St. John's Church, Hartford.

On the 28th of September, the Rev. John T. Cushing, and the Rev. Frederic Miller, in St. Peter's Church, Cheshire.

On the 14th of October, the Rev. John H. Hanson, in St. Matthew's Church, Plymouth.

On the 20th of October, the Rev. Thomas T. Guion, in St. James' Church, Danbury.

On the 21st of October, the Rev. William Atwill, and the Rev. George W. Nichols, in Christ Church, Reading.

On the 30th of November, the Rev. George H. Nichols, in St. Luke's Church, Glastenbury.

On the 17th of May, the Rev. Charles W. Everest, in Christ Church, Hartford.

Within the same period, the following persons have been admitted to the holy order of deacons, viz.:—

On the 10th of July, Augustus W. Hanson, a man of color, in Christ Church, Hartford.

On the 11th of April, William G. French, A. B., in St. James' Church, Derby.

On the 4th of June, Henry De Coven, in Christ Church, Middletown.

The following persons are now candidates for holy orders in this diocese, viz.:

Giles Deshon, Benjamin G. Whitman, Isaac G. Hubbard, Henry D. Noble, James G. Blair, William H. Frisbie, James Bradin, Junius M. Willey, Thomas M. Peters, William H. Clark, Charles R. Fisher, Charles H. Hall, George J. Geer, and Henry Olmsted. Jonathan Coe has recently been transferred to the diocese of Massachusetts, and Abram Warner to that of Illinois. Nathaniel Augustus Hewitt, a licentiate of the Congregational denomination, has been received as a candidate for holy orders in this diocese, and subsequently transferred to the diocese of Maryland.

David E. Devens, late a presbyter of this diocese, having by letter declared to me his renunciation of the ministry, and his design not to officiate in future in any of the offices thereof,—I have, pursuant to the provisions of the 38th Canon of the General Convention, deposed the said David E. Devens from his grade in the ministry, and made due record of the same.

St. James' Church, Zoar, in the town of Newtown, having been neatly finished and fitted for public worship, was duly consecrated on the 13th of September last.

On the 20th of September, I consecrated a beautiful new edifice at Ridgefield, by the name of St. Stephen's Church.

On the 11th of April, I consecrated a new and spacious granite church, at Derby, by the name of St. James' Church.

On the 19th of April, I consecrated the new and beautiful church of St. John's, in the parish of Stamford. This church is spacious in its dimensions, arranged with good taste in all its parts, and is one of the finest samples of the Gothic style which the diocese affords.

Brethren, having addressed you at so great length this morning, on the general concerns of the Church, I will not at the present time, detain you any longer from the regular business of the Convention.

Commending to your anxious care the religious interests of every part of the diocese, and especially the literary and religious institutions which have been established in it, I can only unite with you in supplicating the Divine blessing on our present labors, and on the portion of the Church committed to our charge.

THOMAS CHURCH BROWNELL.

Hartford, June 13, 1843.

Church Chronicle.

DIOCESE OF MARYLAND.

Diocesan Convention.—The Convention services began on Wednesday, May 31st, at St. Paul's Church, Baltimore, by Morning Prayer, at 6 o'clock, conducted by the bishop and the Rev. Dr. Wyatt. At 9 A. M., the Litany was read by the Rev. Mr. Gilliss, of Rockville, Montgomery county; and the Convention proceeded to organize, the bishop in the chair. Dr. Harvey Colburn was unanimously re-elected Secretary, and the chair appointed Mr. Francis A. Baker, Assistant Secretary.

At 10 o'clock, the bishop read his address to the Convention, exhibiting the state of the diocese, and detailing his official duties. These last were, the administration of the Lord's Supper 60 times, beside 3 administrations of the communion of the sick; of baptism, 13 times, to 9 adults and 12 infants; the consecration of 2 churches; the ordination of 3 deacons and 4 priests; reading service 50 times; preaching within the diocese 146 times, beside the delivery of 66 other addresses; 2 institutions; the celebration of 4 marriages, and 1 funeral; and the administration of confirmation, at 78 times, to 867 persons, a number greater, by *one third*, than was ever before confirmed in the diocese in a single year. The candidates for holy orders reported are 17, (one colored;) beside 18 others in various grades of preparation for admission. The clergy, after 2 deaths and 4 removals, are 89, exclusive of the bishop; 10 having been added during the conventional year; 14 lay readers have been licensed during the year.

At 12 o'clock, the office of the holy communion began. The Rev. Mr. Hawley, of Washington, read the ante-communion. The Rev. Dr. Henshaw, bishop elect of Rhode Island, preached the sermon, from Ephes. iv. 15, 16. The bishop administered the communion, assisted by the Rev. Drs. Wyatt and Spencer, and the Rev. Mr. Hawley. The post-communion was said by the Rev. Dr. Wyatt.

At 4 P. M., the Convention met again, and continued in session until half-past six. At 8 P. M., there was divine service in the several churches in the city. In St. Paul's, the annual sermon in behalf of the Diocesan Mission, was preached by the Rev. Mr. Pinkney, of Prince George's county.

On Thursday, June 1st, the service at 6 A. M., in St. Paul's Church, was said by the Rev. Messrs. Forbes and Kerr. At 9, the Convention met. At 10, by previous resolution, it went into the election of a Standing Committee for the ensuing year. The Rev. Dr. Wyatt, the Rev. Mr. Hawley, and the Rev. Mr. Gilliss, of the Western Shore; and the Rev. Dr. Spencer, the Rev. Mr. M'Kenney, and the Rev. Mr. C. F. Jones, of the Eastern Shore, were elected; one member remaining to be chosen. It was resolved to go into the election again at half-past 4 P. M.

At 12, the office of the holy communion began. The Rev. Mr. Keech, of Harford county, read the ante-communion. The bishop delivered his primary Charge to the clergy of the diocese, from the Episcopal seat. The communion service was conducted by the Rev. Messrs. Billopp and Pinkney, the bishop consecrating, and delivering the elements, assisted by the Rev. Messrs. Keech, Billopp and Pinkney.

At 4, the Convention met again. The Rev. Mr. Billopp, of Harford county, was elected to fill the vacancy in the Standing Committee. A committee of five was appointed, the Hon. E. F. Chambers, chairman, to consider so much of the bishop's address as related to the Diocesan School, and report thereon. At half-past 5, the Convention adjourned, and the Corporation for the relief of widows and children of deceased clergymen, met, the bishop in the chair. The Rev. Dr. Wyatt was elected Vice President, the Rev. Dr. Henshaw declining re-election.

At 8 P. M., there was divine service in the several churches in the city. In St. Peters, the annual sermon in behalf of the Prayer-book, Homily, and Tract Society of the diocese, was preached by the Rev. Mr. Butler, of Georgetown, D. C., after the reading of the report of the Society, by the Rev. Mr. Stewart, of Somerset county.

On Friday, June 2d, the service at 6 A. M., in St. Paul's Church, was said by the Rev. Messrs. Callahan and Davis. At 9, the Litany was said by the Rev. Mr. Harrison, of Howard District; after which, the Convention met. The Committee on the Diocesan School reported, recommending a sermon and collection in all the churches of the diocese, on a Sunday after Trinity, to be designated by the bishop. The Convention went into the election of an Executive Committee of Missions, by ballot, when the Rev. Dr. Wyatt, the Rev. Dr. Henshaw, the Rev. G. F. Worthington, and S. I. Donaldson, H. D. Evans, and J. M. Campbell, Esqrs., were chosen.

At 12, the office of the holy communion began. The Rev. Mr. Jones of Chestertown, read the ante-communion. The Rev. Mr. Billopp preached. The bishop administered the communion, assisted by Messrs. Keech, M'Kenney, and Hoffman. The Rev. Mr. M'Kenney said the post-communion.

At 4, Convention met again. The report of the Trustees of the Episcopal Fund was read, and a resolution passed, providing for the more effectual collection of the fund. The accounts of the Treasurer of the Diocesan Mission Fund were passed, and a series of resolutions, reported by the Committee to whom they had been referred, adopted, recommending increased punctuality in the collection of the Church offerings. A Committee, previously appointed to obtain Dr. Henshaw's sermon for publication, having reported a correspondence with him, were instructed to renew the request; and finally reported his consent. It was resolved to print a thousand extra copies of the bishop's Charge to the clergy, making 2,000 in all. The Convention finally adjourned, *sine die*, with singing the 122d Psalm of David, prayers from the Liturgy and Offices, and the Episcopal Benediction, about 7 P. M.

At this Convention, three new parishes have been created by act of Convention, viz.: that of the Holy Trinity, Carroll and Baltimore counties; that of St. John, Worcester county; and that of the Epiphany, Washington city, D. C.; and one new congregation was admitted into union with the Convention, viz.: that of Mount Calvary, Baltimore city; 68 of the clergy of the diocese, and 51 lay delegates, were in attendance during the sessions of the Convention.

Parochial reports were given in from 70 parishes and congregations, beside reports of clerical service from 8 clergymen, employed in missionary duty and instruction; 82 adult, and 1511 infant baptisms, were reported; 789 additions to the communion, and a total of communicants, 5,529. Adding to this the communicants in nine parishes not yet reported, (taken from last year's reports,) and the whole number of communicants appears to be 6,299, *an increase* of 1,222 *within the year.* Three congregations are building churches. Two parishes are building chapels. Three are repairing churches. Two are enlarging. Two churches are ready for consecration.

Confirmations.—On the fifth Sunday after Easter, in Christ Church, Georgetown, D. C., 32; (3 from St. John's Church.)

On Sunday after the Ascension, in the morning, in the church of the Ascension, Baltimore, 19. In the afternoon, in St. Andrew's Church, 13.

On Whitsunday, in Christ Church, Baltimore, 26.—*Banner of the Cross.*

The Vestry of St. Peter's Church, Baltimore, have unanimously elected the Rev. Thomas Atkinson, rector of St. Paul's Church, Lynchburg, Va., to succeed the Rev. Dr. Henshaw, when the resignation of the latter shall take effect; and he has signified his acceptance of the call. Mr. Atkinson's high reputation for talents, devotion, sound Churchmanship, and dignified and courteous deportment, leaves no room to doubt that he will well and faithfully fulfil the duties of the important charge to which he has been chosen.

From the Aberdeen Journal.

THE SECESSION MEETING.

We left the Convocationists in the act of withdrawing from the Assembly. As soon as the van made their appearance without, they were hailed by the multitude, with mingled expressions of approbation and some hissing; after which, accompanied by a multitude of adherents, they proceeded, four abreast, to the large Hall, at Cannonmills, which is capable of containing 3000 persons. Dr. Welsh took the lead. The place of meeting was densely crowded; but at length the Rev. Dr. was able to make his way to the chair. The proceedings were opened by a prayer from Dr. Welsh, who afterwards proposed Dr. Chalmers as Moderator. His election was carried by acclamation. After prayer and praise, Dr. Chalmers addressed the meeting at great length, and with his accustomed fervor. After recapitulating the statements of the Protest, and warning the secessionists against being puffed up with conceit in respect of the sacrifices they had made, he proceeded to caution them against falling into the errors of Voluntaryism. "The Voluntaries," said he, "mistake us, if they claim us as Voluntaries. Though we quit the Establishment, we go out on the Establishment principle; we quit a vitiated Establishment, but would rejoice in returning to a pure one." The Voluntaries will, doubtless, mark this, and at the same time appreciate the Doctor's assurance, that "they may be fit coadjutors with them in evangelizing the land—brethren with whom they may hold sweet and profitable counsel." It does not often happen that sects agree in the inverse ratio of their differences of principle! The Doctor also disclaimed all sympathy with political agitators, chartists, leaguers, and so forth; with all, in short, who speak evil of dignities, and are given to change. Thus, according to the Doctor, the secessionists are to be stanch High Churchmen, and sound Conservatives. At the same time he counselled mildness, tenderness, and forbearance towards the members of the Church; and we hope his advice will be followed.

Mr. Pitcairn of Cockpen, and Dr. Clason were then appointed joint clerks. The Protest having been read, it was agreed that all ministers present adhering to that declaration should at once be admitted members of the meeting, along with one elder from each Kirk Session. Various motions were then made and carried, the chief of which was by Dr. P. Macfarlan, to the effect, that a Committee be appointed *for setting the mode by which seceding ministers should formally demit their livings in the Church.*

It was announced, that the protest had been signed by 193 members of Assembly, including 89 parish ministers, 31 *quoad sacra* ministers, and 73 elders. The Assembly altogether contained 456 members, so that had the non-intrusionists divided on the question of secession, they must have been left in a minority of 263. Dr. Macfarlan stated the whole number of ministers, who had either seceded, or intended to secede, at 412. This is rather less than was at one time given out. The Church contains 915 parish ministers; 191 *quoad sacra* ministers; 41 parliamentary churches; and 63 on the Royal Bounty, &c. The total number of ministers is thus 1210; so that the secession will probably withdraw about one third of them.

On Friday, the Secessionists were chiefly occupied with hearing addresses from the members of the Deputation of the Synod of Ulster, and expositions, by Drs. Buchanan and Gordon, of the grounds of their quitting the Church.

The chief business of Saturday was the reading of the Reports of the Provisional Committees relative to the Building of Churches, the Supply of Ministers, and the Financial Department. It is settled that all the churches shall at first be of equal structure, and as comfortable and cheap as possible. Allusion was made to the difficulty of obtaining sites, and the means of obviating it; but a hope was expressed that proprietors would eventually give way on this point. It would appear that the number of ministers falls short of the requirements of the secession, so that all diligence is to be used in licensing students of divinity on their presbyterial trials.

With regard to the finances, the total amount of donations reported, is £104,776 5s. 3d., expected to rise to about £150,000. This goes to the Building Fund; and the Associations for raising annual subscriptions are expected to realize about £70,000; or in all £220,000. Dr. Chalmers appears to be sanguine on the subject, anticipating that there will not only be money for all immediate purposes, but a surplus for Church Extension, Colleges, and other schemes to be taken up by the Secession. He did not state what amount of stipend the clergy are to receive; that point being reserved for future consideration.

Towards the conclusion of his address, Dr. Chalmers explained the true purport of what he had formerly said with regard to Voluntaries. The Secessionists would hold friendly "communication" with the Voluntaries, although they would not adopt their characteristic principle, that there ought to be no connection whatever between Church and State.

Time and space permit us merely to direct the attention of our readers to our Report of the proceedings of the Assembly and of the Secession, on Monday. It will be seen, that they embrace the ***Repeal of the Veto; the Restoration of the Strathbogie Ministers;*** and the ***Completion of the Secession.***

The repeal of the Veto was carried *unanimously*, on the motion of Dr. Cook, seconded by Mr. Bruce, Advocate, and supported by Drs. Mearns, Forbes, and Memes; Messrs. Bisset, Robertson, and others.

The extinction of the *quasi* sentence of deposition against the Strathbogie Ministers, was moved by Dr. Mearns, seconded by Lord Seafield, and supported by Drs. Cook, Forbes, Messrs. Bisset, Pirie, Robertson, and others. Two amendments, it will be seen, were proposed; but Dr. Mearns's motion was ultimately carried by a majority of 148 to 32.

At the evening sederunt of the Secession Assembly, Dr. Patrick Macfarlan gave in the Report of the Committee appointed to consider the proper course for effecting and completing the separation of the Protestors and their adherents from the Established Church. The substance of this Report was afterwards embodied in a Resolution declaring, that *all present*, and as many as should adhere to them, *did then and there separate from the Establishment*, on the grounds previously stated in the Protest; maintaining that in *doctrine*, *polity*, and *discipline*, they did truly represent the Church of Scotland; and protesting that they were no longer subject to the ecclesiastical judicatories of the Church as presently by law established. Further, that the Committee be reappointed, to prepare, by next day, a formal deed of separation to be signed by all the Protestors and their adherents. This resolution was carried by acclamation. Thus, the Secessionists have finally proclaimed their separation from the Church. What remains to be done is mere matter of form.

PROGRESS OF 'PUSEYISM.'—In the eight years from 1800, inclusive, *twenty* churches were consecrated in England:—in the eight years to 1842, inclusive, *five hundred and twenty-five.*—"Those that turn the world upside down have come hither also."—*Banner of the Cross.*

DIED,

On Wednesday, 21st inst., Christopher C. Clement, in the 31st year of his age.

CALENDAR.

JUNE.

25. Second Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

2. Third Sunday after Trinity.
9. Fourth Sunday after Trinity.
16. Fifth Sunday after Trinity.
23. Sixth Sunday after Trinity.
25. St. James the Apostle.
30. Seventh Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Thursday, July 6, Islip, *Suffolk county*, Consecration A. M., Confirmation P. M.

Fourth Sunday after Trinity, July 9, Tompkinsville, *Richmond county.* Friday and Saturday, 14 and 15, St. Ann's Hall, Flushing, *Queens county.*

Fifth Sunday after Trinity, July 16, Little Neck, Ordination A. M., Confirmation P. M. 17, 18, St. Paul's College, College Point. 19, 20, Astoria Female Institute, Astoria.

Seventh Sunday after Trinity, July 30, Kingston, *Ulster County.*

Eighth Sunday after Trinity, August 6, Norfolk, *St. Lawrence County.* Friday, 11, *Hudson.* 12, Athens, *Greene County.*

Ninth Sunday after Trinity, August 13, Catskill. Tuesday, 15, Clermont, *Columbia County.* 16, Redhook, *Dutchess County.* 17, Ulster, *Ulster County.* 18, Hyde Park, *Dutchess County.* 19, Esopus, *Ulster County.*

Tenth Sunday after Trinity, August 20, St. Paul's Church, Poughkeepsie, *Dutchess County.* 21, Wappinger's Creek. 22, Marlborough, *Ulster County.* St. Bartholomew the Apostle, Thursday, 24, Patterson, *Putnam County*, Ordination A. M., Confirmation P. M. Saturday, 26, Fishkill, *Dutchess County.*

Eleventh Sunday after Trinity, August 27, A. M., Fishkill Landing, 4 P. M., Newburgh, *Orange County.* Tuesday, 29, Monticello, *Sullivan County.* Thursday, 31, Walden, *Orange County*, Ordination A. M., Confirmation P. M. September 1, Goshen.

Twelfth Sunday after Trinity, September 3, A. M. Cold Spring, *Putnam County*, 4 P. M. Phillipstown. Tuesday, 5, Peekskill, *Westchester County.* Thursday, 7, Sing Sing. 8, Tarrytown. 9, Greenburgh.

Thirteenth Sunday after Trinity, September 10, A. M. Yonkers, 4 P. M. Tuckahoe.

Fourteenth Sunday after Trinity, September 17, Flatbush, *Kings county.*

Sixteenth Sunday after Trinity, October 1, St. Mary's Church, *New York.*

Where ordinations or Institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

NOTICES.

YOUNG MEN'S CHURCH MISS'Y SOCIETY OF THE CITY OF NEW YORK.

A special meeting of the Board of Managers of this Society will be held in the Sunday school room of St. Bartholomew's Church, on Thursday evening next, the 29th inst., at 7½ o'clock.

The object of this meeting is to receive the nomination of a Missionary to the Seamen of this port, and to complete the establishment of this interesting Mission. It is hoped that every member of the Board will feel sufficient interest in this cause to be present.

GEORGE H. BELL,
New York, June 24, 1843. Recording Sec'y.

PROT. EPISCOPAL TRACT SOCIETY.

The Board of Trustees of the Protestant Episcopal Tract Society will meet at St. John's Chapel Sunday school room, on Monday, 26th inst., at 5 o'clock.

P. E. F. McDONALD, Sec'y.
New York, June 24, 1843.

ST. MARK'S CHURCH, WILLIAMSBURGH.

The Ladies of St. Mark's, with the desire of lending their aid to liquidate the debt of the church, will hold a sale of Useful and Fancy Articles, on Thursday and Friday, the 29th and 30th inst., at the large and rural mansion near the Peck Slip Ferry in Williamsburgh.

July 24, 1843.

GENERAL THEOLOGICAL SEMINARY.

The stated annual meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in St. John's Chapel in the city of New York, on Monday, the 26th of June, 1843, at 6 o'clock, P. M.

By order, EDWARD Y. HIGBEE,
New York, June 24, 1843. Sec'y.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

At a meeting of the Diocesan Missionary Committee, held 20th of June, 1843, it was

Resolved, That the Treasurer is hereby authorized to announce in "The Churchman," the state of the Finances of this Committee, and to request the Missionaries not to draw upon him for salaries due up to the 1st of July, until they are authorized by him so to do.

Extract from the minutes.

THOMAS C. BUTLER, Sec'y.

The Treasurer reports the funds of the Committee entirely exhausted, and still short of the amount to pay the quarter *due on 1st April last*, $208 30

The amount required for payments due for quarter ending on 1st July, to Missionaries, $781 55, and to the Diocese of Western New York, $250, is $1031 25

Total amount of deficiency, $1239 55

Missionaries are therefore requested not to draw on the Treasurer until funds are provided, when notice will be given.

C. N. S. ROWLAND,
New York, June 24, 1843. Treasurer.

LECTURES ON THE FIRST CHAPTER OF GENESIS.

The Rev. Mr. Heyer's third discourse on the Mosaic account of the Creation as contained in the first chapter of Genesis, will be delivered on Sunday evening next, in the Church of the Redemption, in Sixth street, near Second Avenue, at 7½ o'clock.

New York, June 24, 1843.

☞ The General Theological Seminary will hold their next Annual Commencement on Friday, the 30th inst., in St Peter's Church, Twentieth street. The procession to form in the Chapel of the Seminary at 10 o'clock, A. M., and the services to begin at 10½ o'clock. The clergy of the churches in this city and its vicinity are requested to give the above notice to their congregations, on Sunday next.

New York, June 24, 1843.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY OF THE P. E. CHURCH IN THE U. S.

The Annual Meeting of this Association will be held in St. Luke's Church in the City of New York, on Wednesday, the 28th day of June inst., at 7 P. M.

The Annual Sermon will be preached before the Association the same evening. Divine service to commence at 8 o'clock.

The Annual Essay will be read in the same church on Thursday, the 29th inst. Divine service to commence at 5 P. M.

A general attendance of the members is requested.

By order, W. WALTON,
June 24, 1843. Rec. Sec'y.

SECOND FRENCH CONGREGATION.

To-morrow, 25th inst., Bishop Onderdonk will preach the first quarterly sermon in behalf of the Second French Congregation; service and singing to be in French, and the sermon in English. A collection will be taken up to assist in the payment of the rent and other expenses.

Episcopalians are respectfully invited to attend.

Services to begin at 8 o'clock, P. M., in the place of worship of the above-mentioned congregation, corner of Park Row and Nassau street.

C. H. WILLIAMSON.
New York, June 24, 1843.

ST. SIMON'S CHURCH.

German Protestant Episcopal Congregation.

Divine service in the German language will be celebrated in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at half past 7 o'clock. Sermons by the Rev. Adolph Frost.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

New York, June 24, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
June 24, 1843. 35 Murray street.

☞ THE LARGE CHAPEL OF THE NEW YORK UNIVERSITY is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on UNFULFILLED PROPHECY. Subject, next Sunday evening, *The last Antichrist—A Combination of* DESPOTISM, *the* PAPACY, *and* INFIDELITY.

N. B. To be accompanied by Illustrations.

Episcopalians generally, are respectfully invited to attend. June 24, 1843.

ACKNOWLEDGMENTS.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:—

From St Michael's ch, Bloomingdale, monthly collection in May, Rev Wm Richmond, $5. A communicant of St James' ch, Derby, Ct, $10. Total amount, $15

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, June 22, 1843.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From James H Ray, $1. Miss E W Shelton, to constitute the Rev Wm B Ashley a life member, $10. From T, $0 25. St George's ch, Milford, Ct, Rev F E White, $1 46. Total amount, $12 71.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, June 22, 1843.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The treasurer thankfully acknowledges the receipt of the following sums, viz:

From Church of the Messiah, Glens Falls, "Diocesan Education and Missionary Society," half, $2 25. St Stephen's Church, New York, Rev J H Price, rector, monthly collection, $26. St Mark's ch in the Bowery, New York, Rev Dr Anthon, rector, from offerings, $10. Total amount, $38 25.

C. N. S. ROWLAND, Treasurer,
June 14, 1843. 55 Water street.

ST. MARK'S CHURCH, WILLIAMSBURGH, LONG ISLAND.

Since the last acknowledgment the rector has received the following sums to aid in redeeming St. Mark's Church:

From a lady, per Swords, Stanford & Co, $20; from the Ladies' Sewing Society of St John's Chapel, per Mrs Wainwright, $10; from Mr Adam Treadwell, $10; W Douglass, $10; a lady, $10; cash, $10; Charles Backus, $10; D E Wheeler, Esq, $10; E B G, $5; Rev J M Forbes, $5; Miss Bleecker, $5; Wm B Cooper, $5; Mrs L Lowe, $5; W Burger, $5; Mrs H Kermit, $5; Mrs J Aycrigg, $3; Mrs J Paret, $5; J F Mitchell, Esq, $5; B Loder, $5; J J Davis, $5; S T Skidmore, $5; F Schuchardt, $5; Mrs P Erben, $5; John Ruthven, $5; Rev James Milnor, D D, $5; Rev Wm Richmond, $5; Mrs Mozier, $1; G, $5; cash, from various persons, $180 50; per Mr Thomas Browning, from Mr E W Laight, $10; executrix of Jacob Shatzel, $10; T Skidmore, $5; J L Moore, $5; Isaac Jones, $5; Wm Moore, $5; Wm Seymour, $5.

In the last acknowledgment, instead of "Miss Grace Peck $100," read Mr. Isaac Peck, Flushing, $100.

About seven hundred dollars more are wanted to secure this church, and any donations for this object directed to the rector, and left at Swords, Stanford & Co's, Broadway; or with H. & J. Peck, 230 Pearl street, will be thankfully received.

New York, June 22, 1843.

FUND FOR THE ALUMNI PROFESSORSHIP IN THE GENERAL THEOLOGICAL SEMINARY.

The subscriber acknowledges the receipt of two hundred and fifty dollars, a donation, from the Rev. Samuel R. Johnson, by the hands of the Rev. E. N. Mead.

WM. H. HARISON, Treasurer.
New York, June 19, 1843.

BERNARD LESLIE.

JUST published, by the subscriber, BERNARD LESLIE, or a Tale of the Last Ten Years. By the Rev. W. Gresley, A. M. From the second London edition.

J. A. SPARKS,
Churchman's Bookstore,
June 24. 109 Nassau street.

IMPORTANT EPISCOPAL WORKS,
Recently published by
D. APPLETON & CO., New York,
and GEO. S. APPLETON, Philadelphia.

PAROCHIAL SERMONS. By John Henry Newman, B. D., Fellow of Oriel College, Oxford. The six volumes of London edition, printed in two handsome octavo volumes of upwards of 600 pages each. $5.

⁂ The Sermons of Mr. Newman are pronounced by several of our bishops and clergy, to be superior to all others of modern times.

The Kingdom of Christ; or Hints respecting the Principles, Constitution, and Ordinances of the Catholic Church. By Frederick Denison Maurice, M. A., Chaplain of Guy's Hospital, Professor of English Literature and History, King's College, London. In one elegant octavo volume of 600 pages, uniform in style with Newman's Sermons, Palmer on the Church, &c. $2 50.

The History of the Reformation of the Church of England. By Gilbert Burnet, D. D., late Lord Bishop of Salisbury. With the Collection of Records, and a copious Index, revised and corrected, with additional Notes and a Preface, by the Rev. E. Nares, D. D. Illustrated with a Frontispiece and twenty-three Portraits on steel. Forming four elegant 8vo. vols. of near 600 pages each. $8.

An Exposition of the XXXIX. Articles of the Church of England. By Gilbert Burnet, D. D. With an Appendix, containing the Augsburg Confession, Creed of Pope Pius IV., &c. Revised and corrected, with copious Notes and additional References. By the Rev. James R. Paige, A. M. One handsome 8vo. vol. $2.

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A Treatise on the Church of Christ; Designed chiefly for the use of Students in Theology. By rhe Rev. William Palmer, M. A. Edited with Notes, by the Rev. W. R. Whittingham, D. D., Bishop of the Diocese of Maryland. Two handsome volumes, 8vo. $5.

The Early English Church; or Christian History of England in early British, Saxon, and Norman Times. By the Rev. Edward Churton, M. A. With a Preface, by the Right Rev. Bishop Ives. 1 vol. 16mo., elegantly ornamented. $1.

Learn to Die. Disce Mori, Learn to Die: a Religious Discourse, moving every Christian man to enter into a serious Remembrance of his End. By Christopher Sutton, D. D., a late Prebend of Westminster, 16mo., elegantly ornamented. $1.

Meditations on the Sacrament. Godly Meditations upon the most Holy Sacrament of the Lord's Supper. By Christopher Sutton, D. D., late Prebend of Westminster. 1 vol. royal 16mo., elegantly ornamented. $1.

Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice, and on the Principal Arguments advanced, and the mode of reasoning employed by the Opponents of those Doctrines, as held by the Established Church. By the late Most Rev. William M'Gee, D. D., Archbishop of Dublin. 2 vols. royal 8vo. $5.

(*List to be Continued.*)

NEARLY READY,

SHERLOCKE.—The Practical Christian; or, Devout Penitent. By R. Sherlocke, D. D.; with a Life of the Author, by the Right Rev. Bishop Wilson. 1 vol. 16mo.

SPINCKES.—The Churchman's Companion in the Closet; or, a Complete Manual of Private Devotions. Collected from the writings of Archbishop Laud, Bishop Andrewes, Bishop Ken, Dr. Hickes, Mr. Kettlewell, Mr. Spinckes, and other eminent Old English Divines. With a Preface by Rev. Mr. Spinckes. Edited by Francis E. Paget, M. A. 1 vol. 16mo.

A KEMPIS.—Of the Imitation of Christ. Four Books, by Thomas a Kempis. First complete American edition. 1 vol. 16mo. July 24.

TO CHURCH SINGERS.

WANTED, in the Choir of Trinity Parish in this city, a few good voices, principally TREBLES and TENORS.

Members of the Church will be preferred.

Apply to Dr. Hodges, 76 Varick street; or to J. A. Sparks, office of the Churchman, 109 Nassau street.

June 24.

REV. DR. JARVIS'S SERMONS.
J. A. SPARKS,
109 *Nassau street*,

HAS in press and will shortly publish, Two Sermons, by the Rev. Dr. Jarvis:—The first on prophecy in general, the second in reference to the Doctrine of the Second Advent.

In pursuing this subject, Dr. Jarvis has been led to compile several original chronological tables, derived chiefly from sources not generally accessible, and throwing new light on some of the difficulties of scriptural chronology, the publication of which will form a valuable contribution to ecclesiastical literature.

June 17.

TWO Young Ladies of Boston, who can furnish the most unexceptionable references, wish to obtain situations as Teachers. They will instruct in all the higher English branches, the Latin and French Languages, Music on the Organ and Piano Forte, with Drawing and Painting. For address, apply, postage paid, to the publisher of this paper.

June 17—3t$

POUGHKEEPSIE COLLEGIATE SCHOOL.
A CARD.

THE undersigned, who have long been familiar with the superior advantages which the Poughkeepsie Collegiate School possessed for the education of Boys, are much gratified in being able to make known to the clergy and other of our communion, the important arrangement which Mr. Bartlett, the Principal, has recently made, for the purpose of securing to his Episcopal pupils regular and thorough instruction in the doctrines, discipline and worship of the Church.

To accomplish this result in a manner which, it is believed, will at once commend itself to the favorable regard of all Episcopal parents, the Rev. PHILIP E. MILLEDOLER, M. D., rector of St. Paul's Church in this village—the church which is much the nearest to the school—has consented to reside in the family of Mr. Bartlett, and to become the religious instructor of all the pupils, who, for that purpose, may be committed to his care. In executing the duties of his appointment, the school will be opened in the morning by Dr. Milledoler with the services of our Liturgy, and the Episcopal boys will be catechised by him regularly and openly in the church. We think, moreover, that new interest and importance will be given to this arrangement, when we add, that, previous to entering into holy orders, Dr. Milledoler was a physician in practice twelve years in the city of New York, and that he will give to the school the benefit of his medical supervision and advice.

In every point of view, therefore, and especially wherever the high character of Dr. Milledoler is known and appreciated, it cannot be doubted that his connection with this institution will increase its claims to public confidence, and in a particular manner, recommend it to the favorable notice of the Episcopal Church. It ought perhaps to be known, that from the opening of the school in 1836, to the present time, a large proportion, and as we have been informed, more than half of the pupils have been, and are the sons of Episcopal parents; and the arrangement, of which we are now speaking, is to be regarded as another evidence of the determination of Mr. Bartlett, to make the school among the very best for training up youth in the way they should go, which the country affords.

JOHN REED, D. D.,
Rector of Christ Church, Poughkeepsie, N. Y.
HOMER WHEATON,
Assistant Minister of the same Church.
JAMES EMOTT,
HUBERT VAN WAGENEN,
Wardens of the same.

PARTICULAR INFORMATION.

The year is divided into two terms of 23 weeks each, and two vacations of three weeks each. Pupils entering after the commencement, and before the middle of a quarter, are charged for the whole quarter. *It is expected that no parent or guardian will remove a pupil from the school without giving the Principal sixty days previous notice.*

The Winter Term commences on the first Wednesday in November. The Summer Term on the first Wednesday in May.

Pupils are not received for any time less than one term.

Annual expense per scholar is $230, payable quarterly *in advance.* This sum includes all charges for Board and Tuition, Books, Stationery, Bed and Bedding, Washing, Room, Fuel, Light, &c.

☞ The Banner of the Cross, Philadelphia, and Gospel Messenger, Utica, will insert the above three times, and send bills to this office for collection.

June, 1843. 3t

WILL BE PUBLISHED IN A FEW DAYS,

BEAVAN'S HELP TO CATECHISING, arranged, enlarged, and adapted to the use of the Protestant Episcopal Church in the United States, by Rev. Henry Anthon, D. D.

This little volume is designed as the first of a series illustrating the doctrines and discipline of the Protestant Episcopal Church, and will be followed by Catechisms on the Morning and Evening Service. The series will be under the editorial charge of Dr. Anthon. The retail price will not exceed 75 cents per dozen.

N. B. Any of the clergy, or heads of Sunday schools of the Episcopal Church, may receive a copy of the work *gratis* for examination, by addressing the publishers free of postage. Postmasters are authorized by law to make such requests, *free of expense.*

D. APPLETON & CO.
Publishers, New York.
GEO. S. APPLETON,
June 17—2t. Philadelphia.

PATRICK, LOWTH AND WHITBY,

A CRITICAL Commentary and Paraphrase on the Old and New Testament and the Apocrypha, by *Patrick, Lowth, Arnald, Whitby*, and *Lowman.* A new edition, with the *Text printed at large*, in 4 vols. (London edition.) For sale, price $25.

J. A. SPARKS,
Churchman's Bookstore,
June 17. 109 Nassau street.

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ON THE PRACTICAL WORKING OF THE QUAKER SYSTEM.

We are now to inquire whether this body has fulfilled the office to which its founders believed that it was divinely appointed. Let us see what evidence is admissible in this case, and how much it will prove. Quakers are agreed with us in believing that one of the characteristics of a divine Church is permanency. It was never intended to last only for a generation; on the contrary, it exists to testify against a changing, capricious *world*. Neither we then, nor they, are entitled to plead the ordinary law of decay in human bodies, as an excuse for the Church failing to perform the functions to which it has been appointed. Both of us must suppose that this tendency has been foreseen by Him whose handiwork the Church is, and that in some way or other its effects have been counteracted. The peculiarity of the Quakers is, that they suppose permanent institutions, permanent symbols, which man may misinterpret from time to time, but which continue to testify, in spite of his misinterpretations and against them, are *not* the remedy or even one of the remedies which has been provided against this danger. The condition of a spiritual body, according to them, is, that it rests in the faith, the purity, the vitality of its individual members. This being the case, it must, I conceive, be admitted, that all confessions by them of degeneracy from an older standard are very startling. They can intimate little less than this, that the constitution or kingdom which God has set up in the world, has been overcome and crushed by the world's kingdom which is opposed to it. Yet such confessions are most numerous in the writings, not of one but of all the different divisions of Quakers in the present day. They take different forms according to the views of the persons who make them; but in one form or other they may be traced everywhere. Still I am far from thinking that such evidence as this, however much it may excite the anxious inquiries of Quakers, could be sufficient of itself to prove, either to them or to us, that the experiment had failed. The indications of that fact should be very palpable; they should not rest upon the feelings or observations of any particular persons, however impartial or even however prejudiced in favor of the system, and they should be clearly and obviously connected with the form and order of the Society; otherwise I think they ought not to be produced, at least for the purpose of disturbing the confidence of any one who still cleaves to it.

1. One such indication must, I think, suggest itself to every thoughtful person. All, said the Quakers, who are not walking in the divine light, who do not recognise the presence and the guidance of an invisible teacher, are of the world. The pure and holy company, the Church, the *Society of Friends*, must consist of all who are led by the Spirit to perceive their connection with the invisible Guide, and to follow him whithersoever He may lead them. Seeing that there was no body of men answering to this description, such a body must be formed; and all who did not attach themselves to it, must in practice be treated as belonging to the world. Thus far all seems easy. One might fancy there was a little exclusiveness; that a few persons were treated as aliens, who might possibly be citizens of the household of God; but this could not be helped. There was need of a palpable distinction between the true men and the false. If the distinction were not perfect, it was at least good so far as it went; and faithful men must expect that the Spirit of God would, in due time, bring all to see that this was the society to which they should belong. But soon a difficulty arose, for which the founders of the society seem to have made no provision. Children are born to the members of it. What are these? Friends or world-citizens? The consistent answer would have been, "They are of the world; they are not consciously following the light; till they do so, it is a mere dream and contradiction to reckon them in the society." But feeling, and, as I believe, conscience gave a different answer. They said, these must by all means belong to the society; if not, it is a sin to have been agents in giving them existence. The only resource was to use all possible means for separating these children, outwardly at least, from the surrounding world. The parents would then feel that they had done their best, and they would think as little as possible of the falsehood which lay at the root of the whole proceeding. But it is only for a certain time that any falsehood can be hidden. This one is now making itself palpable. The younger Quakers look about, and ask themselves what it means that they are kept from the world? If the world means those who do not walk in the light, there is a world within the society as well as without it. Would not their fathers have been right to exclude the idea of consanguinity from the society altogether? For it is evident that between the law by which human society is propagated, and the law which governs this body, there is no connecting link. The heavenly kingdom has nothing to do with earthly relationships. Unless the body could be continually recruited by conversions from the ranks of the world, it seems as if it could never escape from the penalty of constantly violating the very distinction for which its presence was meant to be the abiding testimony.

2. But the Quaker Society was to be the witness for the existence of an Universal Kingdom. In this faith Penn went forth and preached to the Indians. He was satisfied that they had in them a sense of right and wrong, that the Word was speaking to them as well as to other men. I believe the results of his very interesting mission show how true the conviction was which encouraged him to undertake it. But what else do they prove? Did the settlement of Pennsylvania become the members of a great missionary society? Did it attract to itself the aboriginal Indians and the English settlers? It grew up into a colony of prosperous traders, maintaining a very creditable position in the states, distinguished by certain badges of dress and manners from the neighboring people, increasing according to the ordinary rate of increase in the population, indifferent beyond the rest of the sects to missionary enterprises. I speak of America, because it cannot be said that the system has not been fairly tried there. But whether you look at Quakerism in that country in which it flourished by persecution, or in that where it had the greatest opportunities for expansion, I ask what witness has it borne for universality, what signs does it make to prove that it is the universal kingdom which was to be set up on earth?

Perhaps it may be said that the philanthropy of the Quakers is a testimony to that feeling of fellowship with the whole human race, which their principles of an universal light and an universal kingdom were likely to foster. I am very far indeed from wishing to deny the existence of this philanthropy, or to detract from its merits. I can have no motive to do so, for I inwardly and heartily subscribe the doctrine which is supposed, and I think rightly, to be the only ground of sympathy with man as man. I have no doubt that it is that principle, or the tradition of it, which has brought forth whatever has been sound and good in the feelings of the Quakers for their white and black brethren. But the question which we are now considering is—How far is the Quaker system a witness on behalf of that principle? and to this question, I fancy, the mode in which the benevolence of Quakers, in late years especially, has displayed itself, is a most striking and conclusive answer. For the moment that they began to do any thing besides bearing individual testimonies, the moment they attempted to perform some general, social, organic acts on behalf of their fellow creatures, that moment they found it necessary to fraternize with the members of other societies. They became members of societies for distributing the Bible, societies for emancipating the negroes, societies for promoting universal peace. Assuredly Fox and Penn would have done no such thing. They would have said: "Our society being raised up and constituted by God Himself to be the witness for what is spiritual and universal against that which is earthly and national, *is* the Bible society, the emancipation society, the peace society; we know of no other—there can be no other." The notion of uniting with the world for the sake of promoting spiritual objects would have seemed to them most monstrous; and yet their followers have adopted this method as the only one they know of for carrying out the Quaker principles.

3. Among the benevolent projects of this day, there is none which has interested the Quakers more than the progress of education; they have been almost the founders of the British and Foreign School Society, and its greatest supporters. The present is not the opportunity for discussing any point connected with this subject in which I may differ from them. I refer to their exemplary zeal in reference to it for the purpose of noticing how much it clashes with the Quaker system, so far as that system puts forward an assertion of the doctrine of spiritual influences. The Quaker *minister* speaks only when an immediate perceptible impression determines him that he ought to speak. To prepare for his work, to receive any regular appointment to it, to be paid for it, is incompatible with the spiritual nature of the function. But the Quaker *teacher*, or the teacher whom the Quaker supports in a school, must have a formal appointment, must prepare regular lessons, must receive a regular salary. It follows either that the spiritual minister is not appointed to educate, or that education is not spiritual. If education be as important as the Society of Friends and as I think that it is, what testimony is borne here to the spiritual economy, or to the spiritual influences which go forth that men may be able to administer that economy? Education, which is to have so mighty an influence upon society, is to be conducted upon principles precisely the reverse of those which are proclaimed to be the only spiritual principles.

"But the Quakers," it is said, "have borne a more consistent testimony than others against the habits and maxims of the world." I do not mean, at present, to inquire what precise meaning we ought to attach to this word *world*,—I take the signification which it bears among religious people generally, and the Society of Friends especially. Now the world, in their sense, though it may be built upon one common evil principle, assumes many shapes and appearances; and it must be admitted, I think, that the body which is raised up to protest against it at any particular period, or in any particular locality, ought to bear witness mainly against the form or appearance which is most characteristic of that time or locality. A society which should testify against gladiatorial exhibitions in the nineteenth century, or against cannibalism in Europe, might be entitled to the praise of great prudence, but could scarcely allege any strong evidence of a divine vocation. The position of the Quakers has been exclusively or almost exclusively in Great Britain and the United States of America during the period between the Civil Wars and the reign of Queen Victoria. I ask any plain person to tell me what he thinks has been the characteristic sin of these two countries during this time especially. That there have been persons, a large body of persons in each, who have been devoting themselves to amusements of one kind or other, and have made them the end of life, I do not doubt; but assuredly no one, comparing England and America with France or Italy, would affirm that the pursuit of pleasure has been the especial sin of us and our Transatlantic children—least of all, that it has been the especial sin of that part of our respective populations with which the Quakers are brought into contact, and whose evils, therefore, they ought most to have denounced. Again, it is indisputable that a certain number of persons have pursued literature and mental cultivation as the end of life, and have, for the sake of it, overlooked higher and more universal ends. But certainly this has not been our chief infirmity; other European nations have been far more tempted by it. One deep radical disease has been infecting our two countries, and during the last two centuries has been entering deeper and deeper into our constitution till it has now nearly reached the vitals of both. Will not every one say that it has been *money-getting?* How, then, has the Society of Friends borne witness by its habits and constitution against this sin? It says, indeed, that no portion of the wealth of the body is to be set apart for the support of its ministers; that their subsistence is to be entirely precarious. This may be construed into a proof that money has nothing to do with that which is spiritual. But I confess I do not see how this testimony is to act upon the world, when they find that Friends—believing all amusements, and many branches of mental cultivation, to be necessarily evil, to be actually incapable of being sanctified to a good purpose,—believe that the acquisition of wealth is not only a safe and lawful thing, but is to be emphatically, and by the very nature of the community, the business of every one who enters it. A society, the members of which are, to all outward appearance—its ministers as well as others—principally occupied in trade, nay, which till lately had a fear of being occupied in any thing else, is to be the witness against a world, which has for its most characteristic, most irreligious distinction, the worship of mammon.

But has the existence of such a body as the Society of Friends had no influence at all in inducing men to believe that the heart and spirit of men are intended to converse with holy and invisible things? I hope that it has had this effect. I cannot believe that any system is permitted to exist which is not working some good; possibly there are minds (out of the Society I mean—of course there must have been many in it) to whom Quakerism has suggested thoughts which nothing else would have suggested. But yet it seems to me that the positive witness which it has borne in favor of spirituality is of the most equivocal kind. I am afraid if the majority of Quakers were asked wherein the peculiar spirituality of their body consisted, they would answer—"In our *not* baptizing, *not* keeping an outward feast, *not* offering up prepared prayers, *not* having an outwardly ordained ministry." And unquestionably this answer would express very much the feeling which the sight of such a society communicates to indifferent persons who behold it from a distance. A man of the world, who thinks the ordinances of the Church troublesome or unmeaning, observes, perhaps, to himself now and then, that the Quakers contrive to dispense with these ordinances, and yet are a very religious and thriving people. But at another time he will be equally struck with the observation, that though they have none of these indications, they have others which seem to him not less outward and visible. They have no fixed forms of prayer, but they have a fixed form of dress; they have rejected sacraments, but they retain a particular kind of language. Surely a man who is inquiring with some confusion what spiritual Christianity means, must be somewhat puzzled when he is told—Those are the marks of a formal earthly body; these of one essentially spiritual and divine.

It may be supposed that these are mere accidents of the Quaker profession, which show what a tendency to formalism there is in the human mind, but which may be laid aside by those who understand the true objects of the Society. There cannot be a greater mistake. The younger Quakers are probably very impatient of these restrictions; but it is not because they have an insight into any essential principles; on the contrary, indifference to the outward badges is very generally accompanied by indifference to the ideas on which Quakerism rests, or by an attachment to them only as far as they are opposed to something else. All the older and more earnest members of the Society maintain, and I believe on the most just and philosophical grounds, that these peculiarities, unimportant as they may seem, cannot be safely abandoned; that the very existence of Quakerism is involved in their preservation. They assert, it seems to me with equal truth, that every relaxation of the rules which the first Quakers laid down respecting amusements, or literary pursuits, tends to make the existence of the body less intelligible; nay, tends to a directly immoral result, by exhibiting all restraints upon self-indulgence as hard and unnecessary burdens, which are to be avoided as far as prudence and the opinions of others will permit.

I do not venture to predict how rapid may be the process of decay in a body which exhibits these symptoms. At present Quakerism is threatened from without on two sides—on the Evangelical side, and on the Unitarian. Here in England the younger Quakers desire, in general, to be more like those who profess what are called the doctrines of the Reformation; in America they have been powerfully attracted in the opposite direction. It is quite possible that these feelings may not lead to any great secessions from the Society, besides those which they have caused already. But one or other of these influences will be henceforth predominant; Quakerism will have less and less a basis of its own. All its grand pretensions are at an end; its greatest defenders speak of it now as the Church or Kingdom of God, but as the best of the sects which compose the religious world. Such language can never satisfy those who retain any of the old Quaker spirit. They must believe that there is a spiritual kingdom somewhere; if they cannot find it in the Society of Friends, they will look for it in those opposing systems of which I have spoken. Let us inquire, what prospect they have of being rewarded for their search.—*Rev. Frederick Denison Maurice.*

BOOKS RECOMMENDED.

A Mr. Thomas Smith, who has written in favor of Presbyterian ordination, gives, in the Charleston (S. C.) Observer, a catalogue of works in favor of his views. Amongst them is the work of Lord King on the unity, worship, discipline, &c., of the Primitive Church. It occurred to us that it might be well to suggest, that with the work of Lord King should be given the reply of Slater in his *Original Draft* of the Primitive Church. This book, which was written some 120 years ago, has remained unanswered, and was so convincing to Lord King himself, that he changed his opinions, and no one appeared disposed to attempt a reply. The work of Slater has been reprinted in this country, and may possibly do for some modern advocates of parity what it did for Sir Peter King. We hope the South Carolina Presbytery will not be offended at us for recommending attention to Slater's book.—*Gospel Messenger.*

From the Aberdeen Journal.

GENERAL ASSEMBLY.—SECESSION.

The General Assembly of the Church of Scotland met on Thursday last, when the long threatened schism in the Church was carried into execution. What was formerly but matter of conjecture claims now a place in the pages of history. A momentous change has taken place in the relations of the two parties which have divided the Church, and a gulf, apparently impassable, has been interposed between them. A crisis has commenced whose future progress must involve the most important consequences, whether of evil or auspicious influence on the destinies of the future is alone apparent to the eye of Omniscience!

* * * * * * *

To the deliberations of the great Council of the Church all parties looked forward with the most profound solicitude, aware that on the issue depended results destined to impress their character on future generations, and to affect the relations of society to an extent utterly beyond the reach of present calculation. The feelings produced by such considerations naturally attracted to the scene of the Assembly's deliberations an unusually large number of the members of the Church both lay and clerical. The preliminary levee of the Lord High Commissioner, held on Thursday, was attended by no fewer than 700 individuals. About noon, his Grace proceeded, in all befitting state, to attend divine service in the High Church. Dr. Welsh, Moderator of last Assembly, officiated, delivering an eloquent and impressive discourse from the words—"Let every man be fully persuaded in his own mind." Although the preacher expressed his anxiety to avoid all reference to the distracting questions of the day, yet much of his address had an obvious, though indirect bearing on those absorbing topics, savoring strongly of the peculiar opinions entertained by his friends.

Meanwhile, St. Andrew's Church, the place appropriated for the meeting of the Assembly, was densely crowded in every part save that reserved for the accommodation of members. As the more distinguished men of either party dropped in, previously to the arrival of the Commissioner, their appearance was the signal for demonstrations, on the part of the public, of approval or disapproval, which were marked by unusual emphasis. At length, his Grace arrived, and the Rev. Dr. Welsh took the chair. The Assembly having been duly constituted by prayer, Dr. Welsh proceeded, amid the most profound silence, to protest against further proceedings, in consequence of recent events in regard to the struggle between the ecclesiastical and civil powers. The reasons of protest were embodied in a document of considerable length, (*vide* Report,) which was read by the Moderator. It bore his own signature, besides those of a considerable number of adhering ministers and elders. On this document it is unnecessary to offer any comment. Its statements differ in no respect from those which have so frequently been advanced by the non-intrusion party, and which have been as frequently refuted. It betrays no desire on their part to yield one iota of their claims, or to make the slightest overture towards a prevention of the disruption of the Church. The most important practical point in the protest was that which set forth, that it was and should be lawful for the protesters, and other members of Assembly, "to withdraw to a separate place of meeting, for the purpose of taking steps—(*maintaining the Confession of Faith and Standards of the Church, as heretofore understood*)—for separating in an ordinary way from the Establishment." After this, we do not see how the secessionists can truly say that they have been thrust out of the Church. The secession is their own voluntary act, and on themselves alone must rest the responsibility.

THE SECESSION.

After reading the protest, Dr. Welsh delivered the document into the hands of Dr. Lee, principal Clerk of Assembly; immediately left the chair; and walked out of the house. He was simultaneously followed by Drs. Chalmers, Gordon, Macfarlan, and the whole body of the Convocationists, with the exception of one elder, Mr. Dickson of Hartree, who afterwards followed them. Their retirement was the signal for a momentary expression of feeling on the part of the public, which was soon, however, hushed amid the anxiety to mark what would follow.

PROCEEDINGS OF THE ASSEMBLY.

When the last of the seceders had left the house, Dr. Mearns proposed that Principal Haldane, one of the oldest Moderators present, should take the chair. The occasion was a trying one for all present; all seemed impressed with its deep solemnity; but all were prepared resolutely to discharge their duty, however painful. Dr. Haldane, having taken the chair, offered up a most affecting and impressive prayer, suitable to the peculiar circumstances of the occasion.

Dr. Cook then commenced the preliminary business by referring to the Protest, and suggesting the expediency of appointing a day for its formal reception. It was then proposed that the roll of the Assembly should be read, which was proceeded with, until the Clerk arrived at the names of the deposed ministers of Strathbogie. Mr. James Moncrieff here interposed with a motion, that their names should not in the mean time stand on the roll; but it was ultimately settled, that the motion was premature, and the reading of the roll was concluded without further interruption.

Dr. Cook then proposed that Principal Macfarlane of Glasgow should be elected Moderator.

The motion was seconded by the Earl of Selkirk, and agreed to without a division.

The Moderator having taken the chair, his Grace presented the *Queen's Letter*, which was forthwith read by the Clerk.

This document, to which we would particularly refer our readers, addresses the Assembly in terms of "more than usual earnestness and anxiety," well justified by the occasion. It solemnly pledges the Crown to maintain inviolate all the rights and privileges of the Presbyterian Church of Scotland, as established by law—the strongest guarantee known to the free constitution of Britain. It reminds the Assembly of the illegality of the Veto Act—a fact now almost universally admitted, although the act is still clung to. At the same time, her Majesty pledges her royal word to assent to any legislative measure, "for the purpose of securing to the people the privilege of objection in the settlement of ministers, and to the Church Judicatories the exclusive right of judgment." With respect to the *quoad sacra* ministers, her Majesty cordially acquiesces in their being eventually placed on such a footing as may be necessary to maintain unimpaired the efficiency of the Church. These gracious overtures on the part of her Majesty ought, in our opinion, to satisfy any reasonable man, and sincere friend of the Church of Scotland. His Grace then shortly addressed the Assembly, and the Moderator replied. Prayer was then offered up, and the regular business of the Assembly commenced. After some demurrer on the part of Messrs. Moncrieff and Johnstone, it was agreed that Committees should be nominated on the day following, to draw up a reply to the Queen's Letter, and for various other purposes. The Assembly then adjourned.

On Friday, the Assembly held a short meeting for arranging the routine of business, and disposing of some preliminary matters.

On Saturday, the Assembly was chiefly occupied with arranging the order of business. On the suggestion of Sir Charles Ferguson, it was agreed to take up the overtures anent the repeal of the Veto, on Monday, and the question as to the validity of the commissions in favor of the deposed ministers of Strathbogie, immediately after. It was agreed that the position of the *quoad sacra* churches should be taken up as early as possible, with a view to the taking of steps for the endowment of those churches, and placing them on the footing of parish churches. The chief topics adverted to in the Queen's Letter were to be considered as early as possible, in connection with a series of resolutions intimated by Lord Belhaven, and which seemed to be generally approved of by the Assembly. The draft of the Assembly's reply to the royal communication was read and adopted. It was purposely conceived in general terms, and as nearly as possible was an echo of her Majesty's Letter.

(*For the remainder, see inside.*)

From the Oxford University Herald.

A very convenient and useful work has just been published at Paris, under the auspices of M. Villemain, the Minister of Public Instruction, namely, a Collection of all the existing Fragments of the earliest Latin Writers, together with an Appendix of Greek Texts translated from Authors whose works have perished. The Greek text of Ancyrus, one of the most interesting discoveries of modern times, just reached the editor, as the last sheets of his work were passing through the press. For this discovery the learned world is indebted to Mr. William Hamilton, the Author of the "Researches in Asia Minor," published last year.

TRACTS ON CHRISTIAN DOCTRINE AND PRACTICE.—Three vols. 12mo., cloth boards, or in single Nos. Burns.—The lamentable activity of "civil men and seducers" in circulating cheap publications among the poorer classes, tending to bring the Church and all that is most holy and most revered in a Christian country into contempt and disbelief, has stirred up the energies of good and faithful men in an opposite direction, and the present series of Tracts is one of the results of their pious labors. Did the poor know their best interests, they would reject with horror the poison which is daily and hourly presented to them, mixed up with much of an attractive nature, under the guise of Sunday Dispatches and other alluring publications, which even find their way into higher quarters, where they ought to be rejected with infamy; but the ignorance and credulity of vast masses of a neglected population present a too tempting field for the cupidity of the low trader in blasphemy and disloyalty. Along with *speculative* infidelity, a *practical* hostility to the Church and all her ordinances is also circulated, alienating the minds of the people from their best and truest friend, their consoler and comforter in life, and the honored instrument of their hope in death. The sectarian also, and the heretic, must be met, and here the Tracts find the greater part of their occupation, supplying arguments and considerations which to every honest and humble inquirer must carry conviction. As a fund of instructive and edifying reading, apart from all controversial views, these volumes also supply rich materials, and we are happy to think their extensive circulation is effecting good in every way throughout the empire.

The President of Trinity has recently favored the learned world with a little tract, entitled "The Church in the Middle Centuries; an Attempt to ascertain the age and writer of the celebrated Codex Boernerianus," (Oxford, Parker;) and from the preface we learn that this Codex, which is a MS. of the Pauline Epistles, comprehending a sort of *variorum* copy of the corrupt Latin version which was in use before the time of St. Jerome, is believed to have been written on the coast of Devonshire, by an Irish or Hiberno-Saxon calligraphist, in the ninth century. "Such a production," the President further states, "must be considered by the philologist as a literary curiosity, and by the theologian as a valuable ecclesiastical document. The state of our Church and literature at that time, as connected with Ireland and Rome, may in some degree be estimated by the character of this document; and it must be peculiarly interesting at this moment, when it is proposed to found an IRISH COLLEGIATE SCHOOL, for the laudable purpose of instructing the clergy of the Establishment in the native language and literature of Ireland." We need say no more to recommend the tract to the attention of the biblical scholar, who will thank the President for this contribution to sacred lore. The *Irish* scholar will also feel interested by the attempt made to decipher the curious vernacular epigraphe of the scribe, consisting of three lines in a very small character, which have hitherto baffled all conjecture. This epigraphe is considered by the President to be the most remarkable circumstance attending the MS., and he has submitted a free translation in Latin and English to the consideration of the learned. The English translation is as follows:—

"Prepared to be sent to Rome from the sea side by Torbay. May Jesus of Nazareth, the King of the Jews, give it safe conduct, and not let the false man bear it away—
In the fogs of the bay—
Amid the waves of the sea—
Sea walls and sea whirlwinds—
Sea monsters and mermaids—
To turn it aside from the place of its destination.
So for ever beggeth Fostoil Mac-Naire."

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TERMS.—For Board and Tuition, during the term of 10 months, $150, payable semi-annually in advance The above charge will include all expenses, with the exception of books, stationary, and washing.

May 27—4t

PARISH LIBRARY, 13 vols—viz:
VOL. 1, Leslie and West.
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4, Clement's Epistles.
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8, and 9, Works on Episcopacy.
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11, Walton's Lives.
12, Burnett's Lives.
13, Sumner on St. Luke. Fresh bound in cloth, $8.
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BROOKLYN COLLEGIATE INSTITUTE,
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THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr. Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.

Terms, including every expense except bed and bedding, books and stationery, from $160 to $200 per annum, payable quarterly in advance.

The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the office of the Churchman, No. 111 Nassau street, or at the Institute.

References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to JOHN YOUNG, Brooklyn, will meet with prompt attention. June 25.

KNIGHT & COLBURN,
BOOKSELLERS,
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CHURCH MUSIC and other works, published by J. A. Sparks, 109 Nassau st., New York, constantly on hand and for sale as above. Jan. 38.

THE KINGDOM OF CHRIST,

BY Rev. F. D. Maurice, A. M., from the 2d London edition. For sale at this office, price $2 50.
J. A. SPARKS, Churchman Bookstore,
May 13. 109 Nassau-street.

BISHOP HOPKINS' Second Letter to Bishop Kenrick.
Bishop Hopkins' First Letter to same—a few copies.
Bishop Hopkins on the Prediction of the Second Advent in 1843.
For sale at the Church Depository,
April 15. No. 20 John street.

WORKS ON EPISCOPACY.

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April 1.—tf.

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A SUPPLY of the above valuable work just received and for sale at this office.
April 2.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance Dec 11—yly

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